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THE SOCIAL MISSION OF CHARITY

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THE SOCIAL MISSION OF CHARITY

A STUDY OF POINTS OF VIEW IN CATHOLIC CHARITIES

BY

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New York, May 7th, 1921.

TO

THE MEMORY OF MY PARENTS

SOCIAL ACTION SERIES

This series will comprise several volumes presenting the Catholic teaching on the important social and industrial problems of the day. "The Church and Labor" has already appeared; "The Social Mission of Charity" is the second volume; two others dealing with charity are in preparation, and also a volume on Church and State. Other volumes will be published from time to time, according as the need for them becomes manifest and competent writers can be obtained to prepare them.

PREFACE

The scope of this volume limits its contents to a discussion of general points of view in Catholic charities. On this account neither methods nor problems are treated in any detail. The plans of the Department of Social Action of the National Catholic Welfare Council provide for a number of volumes relating to practical aspects of charities. They will appear as circumstances permit. Special bibliographies on problems and agencies are reserved to them. Since the social facts dealt with in a general way are beyond dispute, although interpretations vary, it did not seem necessary to weight the pages with extensive literary references. The author has endeavored to confine his interpretations to forms which may invite but little disagreement. Exposition rather than argument was aimed at throughout in the hope of making general appeal for thorough understanding of the wider mission of Charity in social life.

The Author.

INTRODUCTION

This volume was prepared by the author at the invitation of the Department of Social Action of the National Catholic Welfare Council. It is the second volume of the Social Action Series of the Department. The general purpose of the series is to explain the attitude of the Church toward social problems, institutions and philosophies that engage the attention of society at this time. The object of this volume is to discuss fundamental points of view in the relations between Catholic charities and the prevailing sociological interpretations of poverty and relief.

The author offers a general analysis of the social background of poverty and describes the problems that it causes, in the terms of that analysis. Similarly the constructive aims of relief work are set forth from this standpoint. This method furnishes a simple basis of classification and interpretation of the countless activities resulting from our general endeavor to deal with poverty in the light of practical social ideals. The various phases of social endeavor to deal with poverty are described as steps in the development of what the author terms "the supplementary social constitution." By showing the intimate relation between relief and prevention in dealing with a single case of dependency, and by insisting on preventive social action against poverty as a whole, the author urges us to view the entire field of social service from the supernatural standpoint and to invest with high spiritual dignity everything that is done to protect the weaker social classes in the name of charity and justice.

While insistence on the fundamental religious and spiritual character of charity is found throughout the volume, it displays nevertheless thorough sympathy with the results of

modern scholarship and with the organic view of poverty which characterizes present day thought concerning it. The author's repeated appeal for wider views of poverty and relief and for insistent social action to prevent poverty, deserves attention and acceptance throughout the entire range of Catholic charities.

The imperative need of doing this is the basis upon which the author builds his appeal for closer coördination among Catholic charities and for greater attention to other agencies that work in the field. There is no disparagement of our equipment or of our service in the field of relief in the admission that we have everything to gain from the upbuilding of a national social point of view in our charities. The intense individuality of what the author calls "the geographical and institutional units of Catholic life" is well known to us. Perhaps we had not adverted sufficiently to the fact that this individuality has prevented effective cooperation and a large vision of our problems and their relations.

One notes with pleasure the absence of any tone of fault-finding and the avoidance of extremes in the discussion of practical steps to improve our work. The author favors the rapid development of conferences, increased use of modern literature and the production of a vigorous literature of our own on problems and methods in Catholic charities. But back of all of this he suggests what is more important still, namely, an atmosphere in which the union of the supernatural in attitude and impulse with the approved results of modern research and experiment may be happily realized.

My reading of the proofs enables me to express the belief that the author has interpreted faithfully the sympathies of the Department of Social Action and its hopes for rapid improvement in the quality of our work. As the scope of this volume limits its contents to the discussion of general points of view, the author has not gone into the practical field nor has he taken up detailed application of the principles

which he sets forth. These tasks are reserved to a later volume which the Department hopes to publish. In addition to that one, another is contemplated which will contain reprints of documents which have historical or actual authority in themselves, and value in indicating the drift of Catholic thought on poverty as a social problem and charity as the source of divine direction in dealing with it.

The Hierarchy of the Catholic Church in the United States at its annual meeting in September, 1920, voted unanimously in favor of the immediate establishment of a National School for the training of Social Workers. This is one of the most significant steps ever taken in the history of our charities. It indicates full recognition of the need of technical training for social work, and of practical steps toward the development of a national outlook on our problems and agencies. The spirit that prompted that step on the part of the Hierarchy comes to expression throughout this volume on The Social Mission of Charity. It may be commended to all who are interested in Catholic charities as a faithful interpretation of the mind of the Department of Social Action of the National Catholic Welfare Council.

✠ P. J. Muldoon,
Chairman.

Bishop of Rockford, Ill.

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THE SOCIAL MISSION OF CHARITY

CHAPTER I

GOOD SAMARITANS

"And, behold, a certain lawyer stood up, tempting him, and saying: Master, what must I do to possess eternal life? But he said to him: What is written in the law? How readest thou? He, answering, said: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said to him: Thou hast answered right; this do and thou shalt live. But he, willing to justify himself, said to Jesus: And who is my neighbor? And Jesus answering said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away, leaving him half dead. And it chanced that a certain priest went down the same way, and, seeing him, passed by. In like manner, also, a Levite, when he was near the place, and saw him, passed by. But a certain Samaritan, being on his journey, came near him, and seeing him, was moved with compassion: and going up to him, bound up his wounds, pouring in oil and wine; and setting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two pence, and gave to the host, and said: Take care of him; and whatsoever thou shalt spend over and above, I at my return will repay thee. Which of these three, in thy opinion, was neighbor to him that fell among the robbers? But he said: He that showed mercy to him. And Jesus said to him: Go and do thou in like manner."

ST. LUKE, X 25-37.

WE read in this incomparable parable of the Good Samaritan that the priest and the Levite saw the wounded man and passed by unmoved. The Samaritan, social outcast of whom nothing good was expected, saw the wounded man,

was moved by compassion, went up to him, served him, made provisions for him and continued his journey after promising to return the next day. The Samaritan saw, felt, served and remembered. The problem was simple. Sympathy and action offered no complexities and no circumstance hindered the simple and direct relief of the wounded man. The parable which involved but one samaritan and one object of his pity expressed the spirit and law of charity as Christ taught it. Now when there are a thousand samaritans who see, feel and serve, and when there are a thousand or ten thousand wounded men or poor in need of service, while resources in persons, means and wisdom are plainly inadequate to the claims of the sufferers, a new problem and a new duty appear. The duty is that of thinking. The problem is that of managing. The outcome is found in method and system. Charity is "science ending in love."

We must think about the good samaritans. By thinking we discover the qualities that they need, the ways in which they interfere with one another or assist one another, the policies required to govern their relations with one another, the mistakes to which they incline, the motives which actuate them, the views that they develop and teach. By thinking we learn to interpret their experience, to avoid their mistakes and perpetuate their wisdom. If we permit the samaritans to obey even their noblest impulses and yield to their deepest feelings of compassion as they wish without relation to one another, without knowledge of one another, without coöperation, understanding and mutual appreciation, we defeat the noblest of all purposes. We doom the men, women and children wounded by modern social conditions to a neglect or a delay of service that belies the charity in whose name we claim to act.

We must think about the wounded, that is the poor. Bandits have never been more sure in iniquity nor distressing in their brutal selfishness than have modern social conditions been in prostrating the weak who were unfit for their struggle. Now thinking about the poor is like any other kind of think-

ing that relates to facts, the explanation of them and control of the processes that cause them. We are required to find the poor, all of them—not some of them. Only thinking and managing can do this. We must classify them in order to find the causes of their distress and deal with those causes as our wisdom guides us. We must remember, return, encourage, befriend and serve until physical, moral and social wounds are healed and health is restored. We must think about the past and the future of the poor. We must discover, measure and control the processes in social life that issue in poverty. We must aim to conquer it and bring high courage, enlightened patience and constant zeal into the work if we are to do it well.

To act as one good samaritan dealing with one wounded man in these days would defeat every larger impulse of charity and leave untouched much of the misery of the poor. It is distressing to realize that many good samaritans are hurting the poor and promoting their agony by isolating themselves from the policies that practical experience approves in our efforts to befriend the poor. It is equally distressing to feel that tens of thousands of poor, men, women and children, remain hidden in the low valleys of their nameless despair because our faulty methods do not discover them and our narrow views of duty shut them out of range of our active solicitude. It requires only the most superficial glance at poverty to realize the imperative duty of thinking and managing as we deal with it. It requires only the most cursory acquaintance with good samaritans to be convinced that they and their relations to one another and to their work make necessary the most painstaking thinking and managing in the interest of the poor.

An analogy is at hand. For many years physicians dealt with malaria and yellow fever. Many of the victims died. Some recovered. Friends felt sympathy and expressed it in the kindest of services but sat helpless in ignorance of the cause of the fevers or misled by accepted false theories concerning them. So long as physicians dealt with isolated

cases or with many cases guided by false views, and confined themselves to routine care of patients there was no promise of mastery of these scourges of mankind. But physicians and scientists who began to think with critical care broke away from the tyranny of routine and the assumption that the diseases were completely understood. Thoughtful men searched for causes and the facts of transmission. Data accumulated and were studied with restless energy. Experiments were made and results were watched. False theories faded away as insight was slowly gained. Brilliant thinking, patient industry and courage led to the threshold of the truth. Brave men risked their lives to test conclusions. Truth yielded its secrets. The fevers were mastered and humanity was relieved of its terror.

Dealing with isolated cases would never have accomplished this. Sympathy with sufferers prompted by purest devotion would have brought no emancipation. Thinking, industry, docility of mind and coöperation did bring to us this emancipation. The lesson is before us. Sympathy with the poor will never master poverty. Dealing with isolated cases of it will never give us insight into its real nature. Assumptions concerning its nature, gratuitous theories about it, self-sufficient attitudes that excuse us from efforts to learn facts and their meaning can only hinder progress, prolong suffering and delay the day of social justice. Thinking, courage, industry, docile minds and impersonal devotion to intelligent ideals, these and these alone will prepare the modern good samaritan for the divine tasks of Christian Charity in the modern world.

No one is required to do everything for the poor but every one is obliged to do something. There are humble and simple tasks that remain forever noble and forever necessary in serving the poor. The happy face of a little child to whom one gives its first toy, lights the heavens as perhaps no thinking can light them and honors the benefactor more than his philosophy. Yet we must accept facts and recognize laws of life and action. If some who could think clearly would

serve awkwardly they do full duty by their thinking. If many can serve admirably but think with little effect they do their duty in service. Our limitations in charity, as elsewhere, indicate to some degree the negative will of God. We may follow aptitudes without concern if we do so under the discipline of practical ideals and with impersonal zeal. But if the Catholic Church is to meet her responsibilities toward society and the poor fully, her representatives must be found at every post, doing every duty and serving every high standard that more exact knowledge of poverty presents to the modern world. Much thinking is called for to gain insight into facts and processes of poverty, into measures of relief and prevention, into policies of social reform which prevent poverty, into social theories which lead toward spiritual and social truth or error.

The creation of the National Catholic Welfare Council indicates an effort on the part of the Catholic Church in the United States to restate in as far as restatement is needed, her philosophy and policies toward national life and its exacting problems. The Department of Social Action of the Council represents efforts toward collective thinking and concerted action in respect of pressing social problems. This volume and others to follow represent the desire of the Department to study the relations of the Church to poverty and the bearing of our new insight into social conditions and processes on the principles and methods of Catholic Charity. The Church aims to give and to receive in this exchange.

The charities of the Catholic Church are an expression of her understanding of the spiritual relations of men to one another and an interpretation of those relations in the terms of human service. At no time in her history has the Church failed to insist that the determining relations of men to God and to one another are spiritual. These relations are those of brotherhood. The mental and emotional attitude that envelops that brotherhood is love. The expression of that love is completed in service. The motive of that service

rests in the will of God. The full realization of relationship, attitude, expression and motive is found in Jesus Christ.

The historical charities of the Church represent spontaneous efforts of the children of the Church to take hold of these truths with unfaltering loyalty and to establish instruments and a spirit of service that may make these truths effective in life. The authorities of the Church have never failed to encourage, to assist and to direct varied activities in the interest of the weaker classes. These have at all times been modified by circumstances and have taken on color from conditions and institutions. Throughout all of the variations of their history we find related phases of a single process; that of emancipating the strong from the tyranny of their strength, releasing the weak from the penalties of their weakness, imparting spiritual vision and a correct sense of values to both types and preparing the way for brotherly love and service. Our charities are the human expression of a divine love resulting from the rich spiritual initiative of Catholic life and not from the formal decrees of Catholic authorities.

Our understanding of poverty varies as knowledge and insight into conditions vary. The prevailing judgment of it at any time directs the impulses of service and its organized expression. If poverty is looked upon solely as the plight of a single person or single family, the spirit of service will express itself in the work of relief and will be confined practically to that. If instead of dealing with a single dependent family we take into account hundreds and even thousands of families we gain the impression that poverty is a plight of society as well as of the individual. Our impulses will operate then in the direction of action upon society as well as upon the single family. Our aims and language will be different but the spirit of Christian charity remains in full vigor as we endeavor to modify social conditions and social relations.

Poverty is in a particular way a problem for the State. It indicates the failure of social justice, the protection of which is a fundamental duty of the State. Full duty toward

the poor cannot be done without regard to the processes of legislation. The task of dealing with poverty takes on infinite complications at this point since we must attempt a readjustment of political institutions and a deeper insight into the processes of life that defeat the benevolent ends of these institutions. The conscience of the modern world is striving as perhaps never before to express itself through legislation in the interests of the poor. It would be a poor service to Christian charity were we to remain away from legislative halls and to hold indiscriminately to the belief that the service of the poor in the tedious and exacting ways of legislation lacks any of the moral grandeur that our traditions attach to the simpler works of relief.

Nor may we forget that poverty is in last analysis a spiritual problem, an indication that something has prevented the law of Christian brotherhood from its intended sway in the relations of men. We shall never deal effectively with poverty without the thorough understanding of the nature of Christian brotherhood, without true vision of the spiritual values of life, without promoting that discipline of heart which should lead the strength of the world to bow its head in adoration before Jesus Christ and to accept with courage the law that sends the strong to seek their holiness in the service of the weak.

Since poverty takes on a highly complex character adequate treatment of it becomes equally complex. Aims must be stated with care, methods must be tested by the light of experience and study. If it is possible to harm the poor by faulty methods of befriending them, the methods that we do adopt may not be left to the whim of any one. They should represent our best wisdom. All of this means that charity must be scientific. To make it less than that would mean that one's standards of service are inadequate or that there are no standards of care in the service of the poor. If science did not hurt theology on the speculative side, and the religious life develops science and method on the practical side, charity has nothing to fear from science properly under-

stood on either the theoretical or practical side. If there may be a method in meditation there may be a method in dealing with a dependent family. Method is the outcome of science.

It is well to beware of the tyranny of words, of the inertia of feelings that survive their occasion and of associations that beguile one into misunderstanding. There are some who have an antipathy for the phrase "scientific charity." They rule it out of court and excuse no use of the phrase except in condemnation. In spite of this, charity must be scientific and it will be this to its advantage when we bring appropriate qualities to the task of making it scientific in the Christian sense. Sometimes we yield to a feeling of indignation when mistakes of science fully warrant it. We forget then to surrender the feeling when its occasion is removed. Doubt and indignation that were justified a year since may have no place to-day. When feelings are in this way detached from their cause they exercise a surviving tyranny over us which interferes greatly with clearness of thought. Some of the dislike of the phrase "scientific charity" may be explained in this way. There are phases of scientific charity which have been associated with much error in both philosophy and policy. To refuse to ally science and method with Christian charity because they had been allied with un-Christian philanthropy hardly commends itself as the dictate of practical wisdom.

Intelligent service of the poor to-day requires mastery of much information, insight into processes, thought and relations, application of the lessons of experience to the tasks in hand and careful supervision of the results. That all of this can be accomplished without foresight, thought, records, coöperation, is unthinkable. To accomplish these results is the mission of scientific charity. All of this is self-evident where information, sympathy and vision center on Christ. Approach to His spirit broadens. It never narrows. Methods and standards are means not ends. They are channels by which love travels from soul to soul with judg-

ment as its guide. No system will exhaust the spirit of Christ or place limits upon the range of His love. System and science which arouse that love into wider expression, multiply resources and increase our capacity to serve His poor need have no doubt that plenteous benediction will be their portion. When we bring proper qualities of heart and intelligence to the science of Christian charity all will go well.

"We are then in an age of scientific charity. It is no longer a question whether religious workers shall conform. They have conformed and, speaking generally, they have conformed without detriment to their work. Science has its place in religious charitable work, and no one deplores it, no one would have it otherwise. We have no reason to fear it, rather should we welcome its aid. A generation ago there was some misgiving, some lurking fear that science might oust the spirit of charity. . . . We realize now that science can be made the handmaid and need not be the mistress of the spirit in charitable work." (Rt. Rev. Bishop William Turner, address to Quarterly Conference of the Social Welfare Council of Buffalo.)

CHAPTER II

THE BACKGROUND OF POVERTY

The remote background of poverty is found in the diversified gifts and powers of man. Men, women and children are unequal in natural ability and in their developed capacities. Whatever our aspirations toward equality; whatever the approach that we have attempted in democracy, to equality before the law, we may not neglect, in any study of poverty, this basic fact of inequality. As we meet it in every day life, inequality is a highly complex product of many factors and processes. At every point in life cross currents of social influences appear and modify the strength or weakness that was our original endowment. In some instances, weakness is traceable to personal fault. Again, it is due to the fault of others whom we can name or may know. In other cases, it seems due to social arrangements or conditions which are beyond the power of any person at any one time to correct. In much the same way strength may be due to personal qualities or to favoring circumstances or to relations with others who are fortunate. Thus we find that inequality may be due to differences in intellectual ability, in moral traits, in favoring circumstances and in social arrangements, conditions or institutions.

When men, women and children are practically equal in personal capacity and when conditions favor them equally, they may be made unequal by chance, by death, disaster, unexpected strain and stress that become determining factors in their fortune. The processes of life are so complex that one follows with difficulty any attempt at analysis which aims to find and measure factors that enter into the determination of our lives. However, it is necessary to attempt as one may,

to recognize the features of inequality as it becomes a determining factor in poverty.

Human inequality does not in and of itself necessarily and at all times cause poverty. We find nearly every element of inequality among those who are not poor. Ill health, ignorance, laziness, feeble-mindedness, wrongdoing, are found in every degree among those with abundant income as well as among the so-called poor. It is necessary to sketch the conditions and discover the atmosphere in which human inequality is made a determining factor in causing poverty. This is brought about by the economic, political and cultural organization of life.

The economic background of poverty is found in this, that these unequal men, women and children are forced to compete for a living, that is for property or income. All are thrown upon their own resources and driven into the competitive struggle. When the full logic of this struggle is understood, we find that life is organized on the basis of selfishness. In tendency we are taught and compelled to learn to think much of self and little of others. We are encouraged to accumulate beyond needs and permitted to acquire, hold and use property as we wish. When the competitive struggle is practically without restraint and the appeal to selfishness is fundamental, competition among unequals can lead to but one outcome, the victory of the strong and the defeat of the weak. There are many degrees of victory and many degrees of defeat. The poor are they who are, for whatsoever reason, unable to gain income in the unequal struggle.

This competitive struggle has not worked universally without various forms of restraint and modification. Conscience, family affection, temperament, social imagination have modified its severity often and have lifted many of the weak above the lower levels toward which competition naturally drove them. But the combined action of the corrective forces with which we are familiar, has not been of a quality which prevented the harsh extremes of the struggle from prostrating

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many. Whatever the correctives that we allege as easing these extremes and whatever the philosophy that we invoke in defense of competition, the essential explanation of modern poverty is to be found in the competitive struggle carried among unequals in a spirit of socially approved selfishness.

Now this outcome of competition would have been prevented or greatly modified if we had not lived under a state whose philosophy and policies prevented it from interfering. The individualistic state based on the policy of large economic freedom as to contract, enterprise, property, industry, was hindered very greatly by its constitution and traditions from curbing the strong or aiding the weak. Since the strong were well represented in every branch of government, sympathy even in fields where the state might have acted, was diverted away from the weak. The distinctive features of modern industrial conditions were not anticipated. Laws were remedial rather than preventive of abuses. Information was slow in penetrating public opinion. The weak were not vociferous and the strong were nimble and resourceful. In consequence of this process, the weak competitors were left largely to the action of the selfish struggle. The minor correctives already mentioned operated favorably in the lives of many. They were not, however, numerous or strong enough to overcome the terrific pressure of unrestrained selfishness. Poverty became, therefore, the outcome of competition among unequals conducted under an individualistic state.

This outcome might have been prevented and the history and character of poverty might have been much less pitiful had the social ideals of the Christian life not been greatly weakened by the industrial process and its accompanying spirit and conditions. We find in this collapse of ideals and the weakness of idealistic forces the cultural elements in the background of poverty which became determining in its history.

Had human life been held in Christian reverence and had property been valued always as secondary to it, the inhumani-

ties of competition would have been in large measure prevented. The beatitudes would have become our social axioms and their triumph in the industrial world would have been our glory. Home, school and church as channels of culture would have been in position to check or correct such vicious tendencies of competition as would have appeared in any case. But the subtleties of selfishness invaded philosophy, controlled policies, caused sympathies to shrink and imagination to suffer eclipse. Social ideals were gradually chilled into inaction and the industrial process exempted itself from the discipline that they would have imposed. Life was divided into stubborn sections that refused to merge in the harmony of a divine unity. Industry became foreign to religion. Its authority was reduced and it failed often to be the messenger of God directing all of the ways of man. Education was driven into the secluded paths of culture and counted no longer among the prophets of God to call men away from selfishness into the gentler duties of service and love. Class was isolated from class, alien to each other in knowledge, habit, feeling and aspiration. The forms of strength, health, wealth, power, culture, education centered on the few. All forms of weakness were visited upon the many. Dependency is found among the most helpless of these. They are the poor.

The salient features of poverty are accounted for in some manner like the foregoing; by human inequality, competition among unequals, lack of relief in the severity of the struggle by state action; the breakdown of the culture forces that shape and direct character and fix the valuations which control the lives of men. Wherever any one of these factors was not found, the spirit and outcome of the harsh process were modified. But if we take life as a whole, these factors remained in the ascendancy and produced the poverty with which we are so familiar.

We may not forget that many among the poor were made dependent by their own personal qualities against which no social institution could have saved them. Others were made

dependent through the iniquity of those upon whom they depended. Provision must be made for every type of exception and for numbers of them. But the social elements in the background of poverty are so evident and they have operated with such compelling force in the lives of the weak that it seems impossible to deal with poverty without attributing to these elements a determining rôle.

We may not overlook the apparent exceptions; the rise from poverty and obscurity of so many men and women of eminence and power whose contributions to national welfare have been striking and of permanent value. Their rise, however, merely indicates that the untoward circumstances of poverty do not necessarily hinder exceptional qualities from leading one to power. There is, of course, no record of those who as victims of poverty were doomed to its penalties but in other circumstances might have contributed to human progress in effective measure.

No mistake can be more cruel than that of absolving social conditions and arrangements from blame for poverty and resting in the assumption that the poor alone are responsible. As we explain poverty we adapt measures in dealing with it. The assumption that it is not the outcome of social processes and is primarily the result of individual choices, would mislead all social effort and halt all steps toward social progress. As the hope of progress in science lies always in the "unclassified remnant" so the hope of social progress lies in finding proper place and full life for those poor now found as "unclassified remnants" in the world.

It is vain for the moment to speculate on the place of competition in social evolution or to consider the possibility of its elimination. It is identified with the organization and progress of the world. Progressve effort to modify it gives us reason for believing that it may be so controlled as to be freed from its distressing extremes. The awakened conscience of society is dealing now with the problem of inequality, the curbing of strength and the reënforcement of weakness. The wider activity of the State deals with social

conditions and institutions which are determining in poverty; and culture agencies are attracted with new insight to their humane tasks. We may undertake the study of these policies and of the conditions which occasion them without further reference to exceptional situations or exceptional persons.

Inequality.

The remote background of poverty is found in the diversified gifts and capacities of men, women and children. There are among us the strong and the weak, the noble and the ignoble, the dull and the cunning, the provident and the thoughtless, the wise and the foolish, the healthy and the diseased, the sinful and the righteous, the educated and the uneducated, the normal and the subnormal, those with and those without social reënforcement. All degrees will be found in each form of strength and in each form of weakness. Many forms of strength will be found in the same lives. Many forms of weakness will be found congregated in a single life. The successful merchant may have economic strength and a thorough education but be at the same time morally weak and in ill health. An unskilled laborer will have neither economic nor intellectual strength yet he may have perfect health and high moral character.

To a very great extent our strength and our weakness are determined independently of ourselves, by factors over which we have no control or a control that is imperfect and delayed. If the foundations of health, education and character are laid in childhood, our future strength or weakness is conditioned on others, not on ourselves. Later one can gain more or less power of self-direction and of correction of mistakes. We may not, however, underrate the extent to which our lives and capacity are actually conditioned by others rather than by ourselves. Now strength and weakness become more or less important in our development as they are in relation to or independent of the social order in which we live. If life were organized on a spiritual basis we should call the virtuous

strong and the evil-doer, weak. Other phases of strength and weakness would remain secondary though important. If the world were organized on a purely intellectual basis, the learned would be strong and the ignorant, weak. Other forms of strength and weakness would take on apparently diminished value. If society were organized with primary reference to physical health, they who had perfect health and high vitality would be the strong while they who lacked health would constitute the weaker class.

As the world is actually organized, not one of these forms of strength is really determining. Property or income is the typical qualification for success. Property is primary strength. Lack of it is primary weakness. Income is gained, controlled and enjoyed without particular reference to health, virtue or education. Each of these has an economic value distinct from its own intrinsic nature and peculiar dignity. Health and education improve one's earning capacity and they become thereby factors in one's economic success. But no degree of virtue insures an economic place or income to any one. No degree of lack of virtue necessarily hinders one from enjoying abundant income.

Fundamentally, as the world is organized income insures opportunity and prospect for health and education, for the ways of safety and the strength of profitable alliance with others. Lack of income reduces one to a state of partial or complete dependence. It is this condition that gives to poverty its encyclopedic character. It tends to become not merely economic weakness, lack of income because of defeat in the competitive struggle, but all forms of weakness, in health, in education, in physical safety, in culture, taste, outlook and association. Insight into the complex content of poverty and understanding of the larger aims that inspire effort to conquer it may be gained by reviewing the salient features of human inequality from the standpoints of health, education, character and social reënforcement.

Physical strength implies that one's body and physical forces are normally developed, that one lives in surroundings

that are reasonably free from danger to health and shows normal power of resistance against the approach of disease. When one enjoys good health, wholesome food and environment and one is not subjected to exhausting labor or to conditions that involve excessive risk to life, health and limb, physical health is protected as adequately as may be expected in this world. While good health remains always supremely desirable no degree of it brings assurance of success. A delicate man with an alert mind may gain and hold ascendancy over the lives of thousands by force of social institutions and of superior education. Although good health insures no economic success, disease and physical handicaps become factors of primary importance in poverty.

Health depends on physical heredity, intelligent care in childhood, wholesome food, reasonable self-knowledge, correct moral sense and personal habits. Now the physical well-being of the poor has been so undermined by the experiences and implications of poverty that its health aspects have become fundamental. Poor physical heredity, ignorant parents, helpless though intelligent parents, malnutrition, lack of interest in health itself, environment lacking in all forms of normal stimulation, industrial accidents and occupational diseases, low resistance against every approach of disease, wretched housing conditions, failure to take advantage of even free and skillful medical care, constitute a series of factors that have worked dreadful harm to the health of the poor and have weakened them immeasurably in the competitive struggle.

The relation of good health to the demands of unequal competition is fundamental. The effect of physical weakness in any form varies with the economic position that one takes. Toward the lower industrial level, health is of supreme economic importance. As we rise in the industrial world and mental instead of physical effort is called for, good health becomes less important in competition. In the case of the investor, the owner of capital, system replaces person to such an extent that after death, one's estate remains active in

industry because its operation is impersonal. Among the poor everything is individual and personal. Illness for a single day takes away from the worker his income for that day. The manager may lose a month and suffer no reduction in salary.

Health is positively necessary to the weaker competitor. Ill health in the worker or in his family causes mental and physical strain and expense and becomes thereby an additional drag in the struggle for life.

Inequality appears in mental as well as physical capacity among competitors. Intellectual strength depends on natural capacity of mind reënforced by wise training, average good health and character. There are many degrees of natural and acquired mental power. We note several degrees of feeble-mindedness below normal and a number of grades of ability above normal up to the exceptional mind. In a civilization in which education to some degree is all but universal, natural talent and training become vitally important in the competitive struggle. Inability to read and write, simple as these accomplishments now appear, shuts out men and women from every kind of occupation except the most inferior. Inability to read signs, addresses, notices; inability to make a memorandum or read one, has become a tragedy in modern life. Thus the illiterate, the dull, the feeble-minded are hopelessly outclassed in the competitive struggle. Intellectual weakness becomes a determining factor in it. An ignorant mind is a defeated mind. At this point we find health conditions affecting education in a far-reaching way.

The children of the poor show a reaction upon mind and education from health and physical home conditions. If they are under-nourished they cannot study with advantage. If they are afflicted in any way or defects in hearing and sight are found, these become serious handicaps in their education. If children are wayward and home discipline is lax or the atmosphere of the home is vicious and depressing the school can accomplish but little. If truancy is overlooked or children are allowed or forced to earn at an early

age, schooling promises scarcely any redemption from the penalties of poverty.

Even when such heavy obstacles are overcome by the wisdom of parents and industry of children, these are only too often the victims of useless or aimless instruction. Misdirected education is now counted among the factors that affect the quality and extent of poverty among those who can read and write. Fundamental in the life of each of us as is education, we are in childhood entirely at the mercy of others to whom our training is entrusted. The child has, therefore, but little to do in determining its education. So long as feeble minded compete with normal, illiterate with literate, trained with untrained, there can be but one outcome. The strong will win and the weak will lose.

Degrees of moral strength, of quality in character are factors in our strength in the competitive struggle. The understanding of moral and spiritual ideals, capacity for self-discipline and self-control, unfaltering trust in virtue and an abiding sense of security gained through obedience to the laws of God and of society are essential not only to spiritual but also to social life. Moral qualities are a form of intelligence since they represent actual insight into true relations and values in life and indicate conformity of behavior to such truth. Hence we look upon education as the process of developing the whole man in his physical, mental, moral and spiritual nature. Education is a united process because life is a united process. Differences in moral strength become factors in the competitive struggle because they are fundamental aspects of the strength or weakness that men bring to the struggle for a living. The provident defeat the improvident. They who remain true to personal ideals and moral standards win against the wayward and sinful. The sober replace the intemperate.

The moral inequalities that affect the competitive struggle react beyond the competitors themselves. Sober, industrious and provident men bring happiness, refinement and hope to their wives and children, meet all of the obligations of life

with manly foresight. But the wayward, careless and sinful defeat not only themselves but their families as well, destroy home life, force children and mothers into industrial occupations at the cost of every high ideal. Sin then and lack of moral sense and fiber bring defeat in the competitive struggle and add many tragedies in innocent lives among the poor. Thus poverty breeds poverty. Economic failure leads to moral and social defeat and differences in moral qualities among competitors become factors in causing dependency.

No one lives unto himself alone. Our social relations are fundamental and enduring. These relations greatly strengthen or greatly weaken us as the case may be. Social reënforcement is a primary factor in our strength for the competitive struggle. Lack of it causes weakness against which one all but struggles in vain.

Men are socially reënforced by family ties, by friendship, good reputation, credit and the consciousness that others believe in them and trust them. This consciousness is a determining factor in leading us to patient industry and high endeavor. The hope of not disappointing those in whose good opinion we place our aims and our honor is a foundation stone in all sturdy character. They who are socially reënforced in these ways are strong indeed. Those who are not so strengthened are weak indeed. A feeble-minded child born into a family that has wealth and position is saved from every social consequence of its affliction. Such a child born to a poor family is exposed to every bitter consequence of its affliction. Wagner calls attention to this general truth in his treatise on Economics. He applies the term "conjunctur" to the sum total of conditions, institutions, arrangements and relations by which the individual is made strong and effective in industrial life. May we not find among the poor a "conjunctur" of conditions, relations and factors that occasion weakness, not strength, and subject the poor to the heavy penalties of their failure in the competitive struggle? No history of poverty can ever reveal to us the extent to which social reënforcement has lifted and saved thousands who

otherwise had gone down to complete dependency. Nor can any such history ever count those who did perish in the struggle when normal social reënforcement might have saved them to happiness and peace.

All forms of strength and of weakness tend in the competitive struggle to become gregarious. Health, education, character, culture, social reënforcement are associated widely among the victors in that struggle; that is among those who enjoy adequate income. Ill health, low resistance against disease, exposure to unfavorable environment, ignorance, misdirected education, lack of opportunity and of reënforcement assemble in the lives of the weaker competitors. Thus it is that the curse of the poor is their poverty. The blessing of the strong is their strength. As life is organized, all opportunity is assured to those who have economic strength, who possess qualities that are of value in the competitive struggle. Lack of economic strength presses in the direction of dependency. When that line is reached by the weakest these are hurled into the abyss to perish or to be salvaged from the wreck of life by the spirit and efforts of charity. Poverty is the outcome of the competitive struggle among unequals. It includes the complete and partial failures who lacked the qualities and relations that condition survival.

Competition.

There are many degrees of victory and of defeat in the competitive economic struggle. They who gain income sufficient to all of the normal demands of life and development, and enjoy some degree of independence and security are among the victors. This victory carries some beyond this modest level to varying heights of economic and social power where ownership of millions is found and imperial sway over human lives is insured through industrial organization. There are likewise many degrees of failure. Some such are they who at times are unable to gain income sufficient to their normal or extraordinary needs; they who are permanently

unable to provide for themselves and those dependent on them; they who can procure income needed for existence at the sacrifice of home, health and education; they who are dull, aimless, wayward and irresponsible and are apathetic in presence of every fate or opportunity.

Certain processes occur among the strong which have a vital bearing on poverty. Competition has forced upon the stronger types a degree of concentration in the economic struggle which has led to a tone of practical materialism. Risk which is always associated with industrial activity has added to this development. Passion for power which is in wealth, lack of limit to accumulation, desire for acquisition without particular aim have appeared among the strong and led them into a false philosophy of life and property. Isolation from the weak, social antagonisms particularly between labor and capital and the tyranny of system have permitted these elements in the outlook of triumphant competition to dominate their feelings and thought in a way that bears very directly on the complications of poverty. Not only the states of mind that result from struggle, victory, accumulation and social separation among the strong but also the facts in the organization of property aggravate the conditions among the weak economic classes.

Property has taken on an exaggerated social valuation. Typical industrial property which is in closest relation to poverty is found in large units of amalgamated capital. Ownership is parceled to hundreds and even thousands of persons who hold shares. Ownership is separated from management. Owners do not manage and managers do not own. Representative government through directors occurs nearly everywhere. Majority control is basic. Financial and industrial relations and kindred philosophies of property and life unite industrial and financial units in common sympathies that defend and declare the rights of property and its feudal instincts against serious claims that humanity urges at its cost. The conscience of property is weakened when not lost. Its social imagination is misdirected and its benevolence

toward the defeated is careful lest any power be surrendered. The economic process is isolated in its native crudity. The profit motive and the instinct that resists every surrender of power are accorded sway. The sympathies of those in control are insulated against the currents of humane sympathy and practical Christian idealism. Noble exceptions to this process occur but the natural tendency, the accompanying mental and social traits, the social antagonisms and the degrees in outcome that scale down to abject dependence and annihilated hopes are typical in character and expression. They are the background out of which modern poverty has resulted.

Laborers who do not earn a living wage; mothers and little children who are drawn away from the secluded peace of a worthy home and thrown into the industrial conflict, unfitted in body, mind and soul for its exacting demands; families that are herded in shelters that cannot by any courtesy be called homes; victims of industrial accident, occupational disease, and death, are just where they are and as they are to a large extent, because of the power of the profit motive in industry and the impersonal isolation that holds strong and weak apart in association, sympathy, understanding and thought. Geologists associate the high mountains and the abysmal depths of the sea as phases of one vast process. We may similarly conceive the high peaks of social power and the abysmal and chilling depths of poverty as associated phases of a process which holds civilization in its all but unyielding grasp. We must account for the facts that declare poverty, for the philosophy that has tolerated it, for the spiritual blindness that has condoned it, for the deluded conscience that has thought to excuse or misinterpret it, for the discriminating deafness that has closed the ears of the strong to its whispered agonies. There are not enough of noble exceptions, many though they be, to hide the headlong tendency of the unequal competitive struggle toward such outcome in distribution of property and enjoyment of power as

declares the ascendency of the philosophy of property over the philosophy of humanity.

It would be false to facts and unjust to the last degree to insinuate that this process has been welcomed by the victors in the competitive struggle. It is system not persons that shaped the direction of the movement. Humane minded men have rebelled with noble courage against it. But the sullen continental pressure of the system has prevailed with a constancy that has brought out every ugly implication of its nature. It has made triumph easy for the ignoble and difficult for the noble. This alone invites serious attention to the attitude that finds willing toleration of it possible at all.

Individualism.

The competitive struggle in which unequals have engaged reached its outcome under the individualistic state whose philosophy and traditional policies reduced intervention to a minimum. The political element in the background of poverty takes, therefore, a place of first importance.

The State is the organized sovereign will of society. Its fundamental aim is to enable men, women and children to live normal lives, to enjoy normal opportunity for development, to be happy, and secure against unreasonable fear, to foster mutually helpful relations, to declare and perpetuate ideals in which the sanctities of life are recognized, to discover and obey the will of God which is the supreme law of life. The accomplishment of these ends depends in fact to a large degree on the government which is merely the State in action. But in addition, social and spiritual agencies, public opinion, education, a strong community sense are essential. Home, church, school, social classes, whatever their basis have measurable functions which are performed with more elastic freedom than are those of the State. Since we are fundamentally affected by physical and social environment, social conditions no less than social institutions come within the range of the solicitude of the State. The indi-

vidual must be left as free as possible but at the point where he becomes helpless in face of conditions and processes, the State must find its work. Now conditions arose out of the unhindered competitive struggle which aggravated with dreadful effect the misery of the weak. The more robust classes of laborers developed a technique of protection through unions. But the unskilled have always lacked power and representation. The weakest went down to defeat unhindered. The various elements that enter the problem at this point are evident.

Democracy is primarily social, moral and spiritual and secondarily political. It is a philosophy of life as well as theory of government. It is inspired by a noble concept of the individual, of the dignity of his person, the sanctity of his rights, the claim of his powers to normal development. Democratic institutions taken in conjunction with sturdy home life, strong community sense, reasonable self-control, true valuations, healthy respect for religion and obedience to its spiritual teaching, and general education can scarcely fail of their high inspiring promise to humanity. But the individualistic state that has been Democracy to us was established when its social and religious auxiliaries were weakened and the normal correctives of selfishness could not assert themselves. It shaped itself to a future which it did not and could not foresee. It hampered its freedom by carefully measured restraints in constitutions. The strong economic class gained adequate representation in its every department while the weak industrial class fought for a recognition and effective representation that were long delayed.

Society became highly organized. The prevalence of the strong delayed action by the State in favor of the weak. When that obstacle was overcome it was found that constitutional limitations on State powers hindered it from most elementary defense of social justice toward the weak. Ordinarily the State cannot act except by warrant of preëstablished law. It protects only those human rights which it has in advance defined. After it has attempted new legislation in

defense of the weak it witnesses challenge to the constitutionality of its action. Even when this trial is successfully met it must depend on whimsical legislatures for appropriations and the good faith of those to whom administration is entrusted.

But further obstacles of a different nature stood in the way of benevolent assistance to the weak. The State assumes that citizens will take the initiative in defending their civil rights under the law. To that end courts serve us. The State takes the initiative in criminal but not in civil cases. Now the weak have not a keen sense of their rights. They are largely ignorant of them. Lacking means to meet expenses they cannot carry an even contest with the strong. Uncertainty of outcome, delay, intimidation reduced very greatly the actual protection that the weak might have enjoyed under actual legislation.

The negative and the positive elements in the political background of poverty have weighed heavily on the weaker classes and most heavily on the weakest among them. The competitive philosophy led to inequalities which thwarted the benevolent ends of State action and rendered nugatory, the promises of free institutions. Constitutional limitations on State action prevented interference until amendments conferred the needed powers. Powers that might have been exercised in the interest of the weak were not employed because the strong prevented their action. When the pressure of public opinion forced remedial measures through, questions of constitutionality, of interpretation and application occasioned annoying delays. When these obstacles were overcome, indifferent, even corrupt, administration nullified legislation frequently. When all of these difficulties were overcome, ignorance, indifference and miscarriage of justice completed the litany of disasters that touched the poor. Failure of the strong classes to visualize these pitiable conditions left the weak helpless and doomed them to the agony of thwarted life. The admirable study of "Justice and the Poor" by Reginald Heber Smith, published in 1919 by the

Carnegie Foundation, calls attention with scholarly thoroughness and temperateness to these conditions. We read: [1]

1. "We have been slow to appreciate the changes of conditions which to so great an extent have put justice beyond the reach of the poor."

2. "The administration of American justice is not impartial, the rich and the poor do not stand on an equality before the law, the traditional method of providing justice has operated to close the doors of the courts to the poor, and has caused a gross denial of justice in all parts of the country to millions of persons."

3. "The system not only robs the poor of their only protection but it places in the hands of their oppressors the most powerful and ruthless weapon ever invented."

4. "The effects of this denial of justice are far-reaching. Nothing rankles more in the human heart than the feeling of injustice. It produces a sense of helplessness, then bitterness. It is brooded over. It leads directly to contempt for law, disloyalty to the government and plants the seeds of anarchy. The conviction grows that law is not justice and challenges the belief that justice is best secured when administered according to the law. The poor come to think of American justice as containing only laws that punish and never laws that help. They are against the law because they consider the law against them."

5. "All that can be done within the scope of this work is to examine these cardinal defects which have brought about a denial of justice to the poor. Many other factors, such as the frailties in human nature, maladjustments in our social order, ignorance, unfairness in our economic system, contribute to this deplorable result.

"One further cause is so closely linked to the administration of justice that it must be stated, although it cannot be discussed in detail. There are to-day many members of the Bar so ill-trained in law and so poorly equipped to practice law that the cases entrusted to them are mishandled and ruined and the rights of their clients lost. Unquestionably too large a proportion of the existing denial of justice is traceable to this source."

The poor might well have asked James Russell Lowell to retain in his poem on Agassiz, the phrase describing America, which his friends prevailed on him to expunge, "The Land of Broken Promise."

[1] Introduction by Elihu Root, p. x. Pp. 8, 9, 10. Footnote, p. 16, respectively.

Cultural Ideals.

The cultural elements in the background of poverty are found in factors not controlled by law. It is well known that political institutions are effective by virtue of factors which they themselves do not control. The State can give to its citizens the ballot but religion and personal will must shape the conscience that guides the exercise of that power. Laws do not operate effectively against an adverse public opinion but laws do not create nor, on the whole, control public opinion. Democracy is an experience in character, the outcome of high moral qualities, but these the State does not create. It rather assumes such qualities as conditions to its effective action. Ideal democracy implies a maximum of order with a minimum of coercion. It depends on profound reverence for human rights and human personality, prompt courage in yielding to the discipline of personal ideals, unreflecting promptness in recognizing and defending the claims of public welfare on the active solicitude of citizens. Home, church, school, public opinion, individual conscience, theories of life and its relations, disciplined valuations are more powerful factors in a democracy than courts, jails and fines. The failure of these forces to play their respective parts in the direction of life became determining in the development of modern poverty. This truth was brought out with telling effect by Edmund Burke in his study of the French Revolution.

These factors did not succeed in disciplining the strong. Men of power did not gain from them the cultured outlook that should have redeemed them from the tyranny of their strength and the abuse of their powers. They developed a keen sense of rights and a blunted or obscured sense of larger duty toward society. Selfishness became dominant. Partial views of life and human society prevailed. Love of dividends and hatred of taxes become symbolical of the drift of economic life. Love of sociological dividends which are our rights and disregard of sociological taxes which are our

duties became the rule in moral and social relations. Strong and weak drifted apart. Each developed its own code, its own outlook, its own philosophy of life. The strong were beguiled into error as the weak were driven toward or into misery. The cultural forces did not fit them for democracy. The State did not hinder the fury of selfishness. Unequals competed. Inequality beyond the law neutralized equality before the law. Poverty is one of the consequences of that process.

The failure of the cultural agencies to ennoble and guide the strong is shown in the loss of a true cultural outlook among these. Life is a whole. Part must be seen in relation to part. The law of life is the law of the whole of life. Industry is a phase of life, not all life. Profit is one incentive, not the sum of all incentives to action. Property is good but not the chief good nor all good. Civil law is one source of discipline but not all discipline. Self-protection is a duty but not all duty. Duty toward others is related to one's power to serve others. Life was split into fractions. Each tended to become a stubborn unrelated element. Institutions, conditions, social philosophy, social relations and action followed that development to such an extent that they became primary factors in the poverty of the modern world.

The breakdown of the cultural forces among the poor became a significant element of poverty. Home, school, church, public opinion, ambition meet obstacles at every point among the poor and aggravate to a pitiable degree the misery of their lot.

A normal home requires a comfortable house, adequate room space to protect privacy and morality, decent surroundings, intelligent parents, protected childhood, sufficient wholesome food, freedom from unreasonable fear and the experience of peace, affection and hope. A home involves a moral unity among parents and children that is the basis of continuity of life, a source of motive and aspiration and effective discipline that prepares one for the wider relations of life. Through this moral unity of life experience is assured

in thoughtfulness, renunciation, obedience, respect for duty and the memory of a thousand joys that are dear to affection, and are enduring springs of noble impulse later. The ideal home constitutes a spiritual unity as well in which faith in God and belief in the compensations of His love deepen the natural unity of life and light it with the touch of eternity. The divine foundation of family laid by the hand of Jesus Christ Himself imparts to it a sanctity that gives it enduring spiritual quality. When the home lacks this it ceases to be a home.

"This is the true nature of home—it is the place of peace; the shelter not only from all injury, but from all terror, doubt and division. In so far as it is not this, it is not home: so far as the anxieties of the outer life penetrate into it, and the inconsistently-minded, unknown, unloved or hostile society of the outer world is allowed by either husband or wife to cross the threshold, it ceases to be home; it is then only a part of that outer world which you have roofed over and lighted fire in. But so far as it is a sacred place, a vestal temple, a temple of the hearth watched over by household gods before whose faces none may come but those whom they can receive with love,—so far as it is this, and roof and fire are types only of a nobler shade and light,—shade as of a rock in a weary land, and light as of the Pharos in the stormy sea;—so far it vindicates the name and fulfills the praise of home." (Ruskin, "Sesame and Lilies.")

Now the home is intended to be a channel of culture. It promotes intellectual, spiritual and social life. It takes on some functions of church and school. It is a channel for the tradition of civilization to the oncoming generations, the familiar guide of the child into the wider complexities of life. It is the child's first natural and divine protection against ignorance and evil. Now this ideal has been made impossible for countless numbers. The breakdown of the home and of home life among the poor is a supreme tragedy. The home in its physical aspects has been made impossible by housing conditions, ignorance of home making, lack of

income, helplessness, the rapacity of landlords, the indifference of government and the inadequacy of the resources of charity. The home has broken down for countless numbers as an educational factor on account of the ignorance of parents, their apathy or enforced selfishness. The enduring effects of this condition have touched every aspect of life and imparted to much of poverty a stubbornness that defeats every resource of wisdom. Among the poor the home has very frequently failed as a moral influence because the family lacked the unity, intelligence and security upon which its moral power depends. Furthermore, environmental influences of a degrading kind have acted upon children with such effect as to have led us to expect a high rate of juvenile delinquency among the children of the poor. It is but natural then that the home should have failed frequently in its spiritual rôle. Since it was equal to none of the tasks of time it fell short often of meeting those of eternity.

We are thus compelled to recognize the breakdown of the home, the disintegration of the family as a fundamental element in poverty. Throughout the entire range of relief work the rehabilitation of the family is looked upon as the immediate imperative aim. It would be an injustice that no one could pardon were one to speak of the poor indiscriminately in discussing the breakdown of the home among them. There is no social worker who does not with real joy pay tribute to the marvelous instances of refinement, ambition, silent heroism, noble life, great endeavor and splendid outcome found among the homes of the poor. Dickens gives us a lesson that is forever powerful in the story of "Oliver Twist." It requires no particular ingenuity to trace much of the responsibility for every detail in the breakdown of home life among the poor in its physical, mental, moral and spiritual aspects to the competitive struggle as we have known it.

The school is a channel of culture that takes on importance increasingly with the progress of the world. Its mission is to impart to the young the best that the past has given, to interpret present life and future life, to prepare the chil-

dren of the nation for their place in the world, to develop their latent powers and increase their capacity for noble living. Profitable attendance at school requires that the children have a normal home life, that they be well nourished and clothed, that their education be adapted to their capacity and prospects and that they be fitted for an independent and orderly place in life. Both home and school are fundamental in socializing the child, in giving it a true outlook on life, in developing the powers and motives of self-control, respect for the common welfare and reverence for human rights.

In proportion as poverty hurts the positive well-being of children or compels them to go to work at an early age, it either removes them from school or unfits them for the discipline and concentration of the class room. Children who need medical attention or are under-nourished or neglected at home can profit but little in a school. If the indifference of parents, teachers and truant officers permits them to absent themselves from school frequently or altogether, there is little promise that they will escape the penalties of ignorance. The failure of the poor to share adequately in the opportunities for education now universally offered exposes them to enduring consequences which become primary factors in their misery.

Religion is the supreme factor in culture. It aims to place the creature in true relation to the Creator; to set forth and sanction the social relations and values which indicate the will of God in respect of us. It sets before the world the true ideals of life. It expounds and sanctions the moral law. It furnishes the discipline that would curb strength and the sympathy that would reënforce weakness in a way to balance all human relations in the sight of God.

The Church is the organized expression of religious truth and moral law as revealed to us through Jesus Christ and adapted to the circumstances and limitations of life. Receiving her mission from Jesus Christ, she is His continuing personality, setting before the world the law of eternity as the basis of relations in it. She sets forth the true values

that would discipline every desire of the human heart, the renunciations that make for spiritual peace and the impulses that lead to service in the name of Christ. She knows no compulsions but those of love. She depends upon no law but that of free choice of the individual who elects to accept the law of Jesus Christ and live according to it or who repudiates that law and lives as he will. Christ in His own time found those who accepted and those who rejected His message. We are not to wonder if we find their successors today. Now the work of the Church is always difficult because evil is subtle and error is resourceful. Many of the strong, defiant in their strength, choose either not to accept the law of Christ or to accept it as they choose to interpret it. On the other hand the weaker classes, objects of special love and tender service on the part of Christ so suffer from poverty and its implications that the message of the Gospel does not reach them, or if it reaches them, it remains very often inoperative.

From the spiritual standpoint, poverty is a problem that involves erroneous views of life, of wealth and of social relations. It is also a problem of evil indicating frequent positive or negative sin among the strong and involving conditions that promote evil among the poor.

This analysis completes the sketch of the background of poverty as it is held in mind. Human inequality, competition among unequals, the emerging of property as an interest in conflict with human rights, and the individualistic state made inevitable the development of the strong and the weak classes. They who proved incapable through personal incapacity or adverse environment of surviving in the competitive struggle were thrown near or into the ranks of dependency. Among the dependents the agencies of culture have broken down in varying degrees and have resulted in detriment to the physical, mental, moral and cultural welfare of the poor. Through congestion in large cities great numbers of poor are brought into proximity with one another. The general social isolation that separates them from normal con-

tact with other classes has permitted them to develop qualities that react upon them and aggravate the evils of their condition. In order, therefore, to understand modern poverty we must study not the single dependent family but the aggregate of dependence. We must gain insight into the nature and relations of poverty, its atmosphere and processes. Hence an approach to the problem more or less like that one here suggested promises a better grasp of recent thought concerning poverty and clearer insight into the numberless activities whose aim is either the relief or prevention of poverty.

Attempts have been made frequently to classify the causes of poverty. While some success attends these efforts investigators are unconsciously governed by their own outlook, limitations and prejudices as is shown by the literature of relief. Hence instead of attempting to catalogue causes it seems worth while to outline the facts of life and the phases of social organization that result in the poverty that we know. Such an analysis gives us a method of understanding and correlating all of the efforts resulting from our attempts to conquer poverty in the name of the social and Christian ideals of life.

CHAPTER III

THE QUALITY OF POVERTY

Poverty may be looked upon exclusively as the plight of an individual or of a single dependent family. If the father does not earn sufficient income to maintain his family according to accepted standards of living the family may be called poor. If death removes the breadwinner, leaving wife and children helpless, these are made dependent. Now poverty understood in this way appears in many degrees. It ranges from the lowest level of destitution, degradation and utter indifference, to the highest level in which moral excellence, intelligence and industry occur among those who are forced to receive assistance occasionally. Instances are found when illness or death, temporary idleness or the birth of a child strains the resources of the family to the breaking point. Again we may find a family capable of maintaining itself if the mother and the children work in addition to the father. In a case like this the economic independence of the family which lifts it above the plane of material need is gained by the sacrifice of home life and by depriving the children of normal opportunity for education and play. If we could take this narrower and particular view of poverty and judge each instance in itself without relation to any other, we could deal with it adequately through mere relief. But in doing this we would be inclined to pay insufficient attention to the history of the family and to its future. We might excuse ourselves from attempting to understand why the family is poor and we might leave consideration of its welfare to future relief work. This narrowing of our view to a particular case is apt to lead us to ignore or underrate the full implications of poverty, to hinder the development

of foresight and to give us diminished standards of service.

When social relations are simple and social conditions are fixed to a degree that permits an extremely narrow range of activity, this view of poverty will prevail. An isolated village that has not more than three or four dependent families presents a simplicity of life and of problems that makes relief work simple. This must have been the case to a great extent in the time of Our Blessed Saviour. He dealt with the afflicted, the widow, the orphan, in a direct, simple and immediate way. He expressly commanded His followers to give relief measured to immediate needs. He conferred upon this simple and homely service a touch of grandeur that makes it forever resplendent. At the same time He promulgated laws of sympathy and principles of human relationship, a discipline of selfishness and an impulse toward service that affected and still affect the foundations of the social order itself. The complexities of modern society must yield to the touch of His law and of His spirit as did the simple life of His own day. We must add new duties toward the poor as His law directs and modern conditions require. But no new duties that we undertake, no complications that we may meet, no philosophy, no investigation and no standards that we may ever adopt under the direction of our highest wisdom and noblest impulses may lead us to diminish by one iota the spiritual and human worth of feeding the hungry, of clothing the naked, of giving drink to the thirsty and of comforting the afflicted. We do need and we shall need exact methods that will enable us to find all of the poor and neglect none. We must aim to prevent poverty and hinder irreparable harm to its victims. These are but added duties. There are never substitute duties for the immediate, literal and sympathetic relief of want as we find it. This wider view of poverty and these more exacting duties in dealing with it become evident when we study poverty not only as a plight of the individual or single family but also as a plight of society itself.

When we look upon many dependent persons or families

instead of one, proportions are modified, views are changed and new impulses are stirred. We see poverty over a large surface and we see it more deeply. As the microscope seems to enlarge objects, to emphasize detail and increase our power of vision, the study of many poor families magnifies the view of the single poor family. We are enabled to see more deeply and more clearly. The uniform action of social forces, all but invisible in a single case, is displayed in the full sweep of their irresistible power when we see them acting in a larger way. These forces pick unerringly men, women and children who are unable to withstand the adverse pressure of their environment and they are huddled together in the valleys of misery where they declare the defeat of civilization and baffle the multiplied resources of Christian life.

We must look upon poverty, therefore, as a plight of society, the condition of a large social class in which the purposes of organized common life fail of realization. It is the outcome of processes that discourage the weak and create insurmountable social obstacles to their safety and happiness. The prevailing forces in industry and society weaken further those otherwise weak, whereas the ideal condition should tend to curb strength and encourage the weak in the unity of a common social and spiritual ideal. In this way poverty conveys a challenge to our collective intelligence which has failed of the foresight needed to prevent it and has been indifferent on this account to the ideals which demand that we master it. Poverty as a social problem makes specific demands upon the owners of wealth, the cultured class, the professions of law and medicine, upon high-minded men and women, lovers of their kind, upon scholarship and statesmanship, upon every type of voluntary organization that professes genuine interest in the common welfare and possess resources that may contribute to it. It has been said that no indictment can be drawn against a nation. Poverty, however, draws an indictment against society. The extent to which all of these agencies of larger social action now recognize poverty as a social problem and obey the vision and the impulse that leads

them to contribute in their several ways to the mastery of it is one of the most encouraging features of modern life.

This hopeful condition could never have developed had we insisted that poverty is merely the plight of the individual and nothing else. Only when poverty is seen from the larger social standpoint, and responsibility for it is brought in some way to the larger conscience of the world, can we gain the insight into its organic nature of which we have such present need. Only as increasing knowledge of the facts of poverty and deeper insight into its processes and relations are gained can the conscience of the world be stirred and can we engage in the greater task of social reorganization that widens the tasks of relief into those of prevention.

The State stands out among all of the agencies of social action as the ultimate expression of temporal sovereignty and master of the resources of life available in the task of promoting social justice. Hence poverty becomes in a particular way a problem for the State. We discover among the poor large numbers who fail to enjoy the protection that the State promises. The poor are subject to conditions of negative and positive kinds which defeat the ends of justice in so many ways and in so many lives that poverty becomes an indictment of the intelligence, good will and power of political sovereignty itself. The bills of rights that our State constitutions promulgated and defined, fail to include definitions of rights which protect the poor at the points of their greatest danger. Reëxamination of technical legal phrases that have become as chains holding the poor is made necessary. Amendment of constitutions which will permit the State to deal with social conditions and relations which are primary factors in poverty must be made. New laws must be enacted. Laws enacted must be enforced. New processes of administration and new methods of procedure are required in order that all grosser forms of injustice may be mastered and the State may be inspired by the new and intelligent benevolence made necessary in modern conditions.

Waiving technicalities which on the whole have their

value, the State in dealing with poverty must aim at modifications of the property system, effective mastery of the processes of industry that bear on poverty, improvement of conditions in which the poor live, the fostering of community activities that relate to physical, mental, moral and social life of the weaker classes. It must force upon the owners of wealth and directors of industry a sense of new responsibility toward the working class. It must emancipate the weak from harassing economic fear and devise methods that will reduce effectively the industrial risks that have forced so many into the ranks of the poor.

Poverty must be dealt with also as a phase of the failure of the Christian organization of life. It is a defeat of divine brotherhood. It indicates an un-Christian isolation of the weak from the strong. It exposes the latter to conditions in which the human and divine purposes of life are baffled. Poverty impoverishes not only the poor but the world as well. It indicates the defeat of spiritual aspirations, arrested development of life, loss of happiness and culture that are intended in the Divine plan. Poverty indicates that the law of charity as promulgated by Christ is either deliberately evaded or made inoperative through impossible social conditions. We can understand the poor only by studying the rich. We know the weak only when we know the strong. The latter are victims of error, false ideals and triumphant selfishness, of a tyranny of system which makes them only too often willing slaves and leads them into self-deceiving excuses for their disregarding of the wider law of the Kingdom of Christ.

That law is nobly expressed in a line whose authorship unfortunately escapes memory. "The law of life leads away from poverty as a social condition and toward poverty as a spiritual condition."

From this truth we infer that the first step in dealing effectively with poverty must be spiritual. There must be a conversion of heart that will lead the strong to seek the way, the truth and the life in Jesus Christ. This must be done

by their own choice. Jesus Christ does not compel the acceptance of His law. There are no tyrannies in His Kingdom. He offers His truth and His graces and awaits our choice. Brotherhood in Him is a social no less than spiritual truth. It is a principle of social life, an axiom in political life, an immediate, personal, moral law in the everyday life and relations of all who believe in Him. It is vain to seek to deal effectively with poverty unless we first recognize it as the unhappy harvest of error and of evil. Redemption from these comes to us through Jesus Christ alone.

Poverty is, therefore, a plight of the individual poor, a plight of society, a plight of the State, a plight of Christianity. It is a challenge to the poor themselves who must do their own utmost whatever it be in working out their own redemption through sheer force of industry, good will and ambition. It is a challenge to society that calls forth far-reaching action by all of the organized agencies of common life. It is a plight of the State which must study anew the demands of social justice and incorporate its deeper vision into laws made effective by wise and benevolent administration.

It is a challenge to Christianity. The individual Christian gifted with powers and resources is called upon to examine his conscience and test his philosophy of life and his schedule of values by the spirit and commands of Christ. The Church as the authorized interpreter of the law of Christ is called upon to declare His law and utter His judgments as the moral, spiritual and social helplessness of the poor indicates a departure from the standards of the Christian life.

There are social as well as spiritual aspects of the mission of the Church. She is called upon within the limits of her power to serve every wholesome social end which contributes to the protection of justice, the insurance of social peace and the happy development of the cultural forces of life. Since the principles of the Christian life must be expressed in the terms of social relations, there is no aspect of poverty whether individual or social which may not engage her solicitude and

invite the help of her resources. This participation on the part of the Church in the battle for social justice and against poverty depends in last analysis on the initiative of the individual, whether bishop, priest or layman. Church authorities encourage, welcome and assist, but they do not compel. Hence every child of the Church who would be true to his graces and worthy of his spiritual inheritance should feel a definite responsibility toward the modern world to do his utmost as citizen no less than as Christian in the struggle for righteousness. Anything less than this makes one unworthy of one's graces and a poor representative of the ideals of Christian life. Any view that removes the larger social aspects of poverty from the immediate concern of the Church would lead to the surrender of her moral and spiritual leadership at a time when the world is most in need of it.

CHAPTER IV

POVERTY AND ITS IMPLICATIONS

There are those who seem to think that the poor are unlike the rest of mankind, that they are destined to be poor, adapted by temperament to poverty and that there is no way of preventing it. They are discussed, described, dealt with as belonging to a separate order of nature. Those who hold this view believe, for instance, that one is born to a certain station and should remain there. Nothing should be undertaken which should lead the poor to be discontented with their lot or arouse in their hearts futile aspirations toward any higher order of life. Those who share such views resemble some of Bulwer Lytton's characters who are described as "very good to the poor whom they looked upon as a different order of creation and treated with that sort of benevolence which humane people bestow upon dumb animals."

This view is unworthy of the strong, fatal to the poor themselves when they believe it and contrary to the fundamental beliefs upon which free government rests. Poverty is the result of social arrangement or disarrangement. There is no decree of nature in regard to specific persons. There are those who lack the qualities required in the competitive struggle. There will be failures in a competitive civilization as there would be in a coöperative civilization. Our favorite argument against economic socialism is that it would shape institutions for the advantage of the weaker class and at the same time defy the power of the strong, stifle their aspirations and react to the detriment of civilization. Competition among unequals when conducted without restraint or mercy searches out the unfit and visits the penalties of their weakness upon them. Some fail in the competitive struggle

because of personal incapacity. Some fail through accident, disease, industrial risk, commercial disaster and other unclassified incidents and accidents of life. Now these processes have nothing to do with types of persons. Hence it is vain to believe that poverty is a status or that there are some who are poor by the decree of nature or of God.

The processes of life have brought together large numbers who are directly or indirectly victims of the competitive system. They live among themselves, physically, socially and morally isolated from the strong. They show identical moral, social and industrial traits which are to a great extent the result of poverty as well as the cause of it. Poverty makes the type that we call poor. The type does not make poverty. We are unduly influenced by a fallacy of concentration that leads us to see and to judge poverty as a static condition instead of seeing dependent men, women and children threshed out of life by the competitive process and huddled together. We should see the process behind each victim and not the resemblances among victims if we would gain the only insight into poverty that is either true or helpful. A single happy incident, an acquaintanceship, a relationship that attracts attention may gain for a poor boy or a poor girl or a widow, friendship or opportunity that leads straight to success and power. Such facts and they are without number, put on end to the impression that there is any type in nature destined to be poor.

Modern conditions force us to deal with poverty in the aggregate as a problem of society and the State and of Christianity no less than as a problem of the individual. So long as there is a geography of poverty there will be a psychology of poverty. So long as there is a psychology of poverty we are exposed to the danger of believing that the poor are a social type. There will be no intelligent service of the poor until we believe in their capacity for resurrection following their crucifixion and until we stir all of the resources of life to make that resurrection possible. The following paragraphs from Dickens' "Hard Times" are well worth reading:

For the first time in her life, Louisa had come into one of the dwellings of the Coketown hands; for the first time in her life, she was face to face with anything like individuality in connection with them. She knew of their existence by hundreds and by thousands. She knew what results in work a given number of them would produce in a given space of time. She knew them in crowds passing to and fro from their nests like ants or beetles. But she knew from her reading infinitely more of the ways of toiling insects than of these toiling men and women.

Something to be worked so much and paid so much, and there ended; something to be infallibly settled by laws of supply and demand; something that blundered against those laws and floundered into difficulty; something that was a little pinched when wheat was dear and overate itself when wheat was cheap; something that increased at such a rate of percentage, and yielded such another percentage of time, and such another percentage of pauperism; something wholesale, of which vast fortunes were made; something that occasionally rose like a sea and did some harm and waste (chiefly to itself) and fell again; this she knew the Coketown hands to be. But she had scarcely thought more of separating them into units than of separating the sea itself into its component drops.

. . . showed how the workers would get drunk, the chemist and druggist showed that those who did not drink took opium, and the jail chaplain showed that they resorted to low haunts, then the two named could show that these same people were a bad lot altogether, gentlemen; that, do what you would for them, they were never thankful, gentlemen; that they were restless, gentlemen; that they never knew what they wanted; that they lived upon the best, and bought fresh butter, and insisted on Mocha coffee, and rejected all but prime parts of meat, and yet were eternally dissatisfied and unmanageable.

Poverty is massive. Dependent families, dependent and neglected children, homeless and aimless men and women, deserted wives, victims of accidents, of acute and chronic forms of disease, helpless victims of sin, themselves as innocent as angels, victims of involuntary idleness no less than of vicious habits are found in all of our industrial centers in distressingly large numbers. If we include among the poor those who gain income at the pitiable sacrifice of health and home life and of child life; also those who depend on

charity only at intervals the aggregate number is staggering. It is impractical to attempt measurement of the extent of poverty. The popular estimate of ten million persons in the United States who are not one week removed from poverty may be an exaggeration. Could the number be placed safely at one-fourth of that, the aggregate would still be staggering. It is difficult to find any city in which the agencies of relief would for a moment pretend that they were reaching all who needed help or were giving that help with effective care. No superficial views, no mistaken attitudes toward the poor, no assumptions of their wholesale guilt can hide the fact that our outstanding poverty is our outstanding disgrace.

Poverty is complex. The condition of the poor represents recurrent action of many social forces. This is made evident the moment we attempt to write the history and analyze the condition of a single dependent family. It is made more evident the moment we set about the work of rehabilitation of a single family and the protection of its independence and dignity in the normal course of life. The rehabilitation of a single family may require finding employment for the father and fitting him for it, instruction in housekeeping for the mother, preventive care of health of children, the watching of school attendance, kindly direction of the wayward child, protection of legal rights and the removal of the family to a new neighborhood. Any one who has worked with intelligence among the poor knows that a single dependent family is a cross section of all poverty. Now to give material relief which is an extremely important service and to close the eyes to the processes that threaten a family would be most inadequate service and a poor expression of the rich resources of intelligent love of the poor.

Poverty is organic. It is the outcome of social philosophy, institutions, conditions and relations. It is a symptom of the operation of social processes that control all organized life. It is not fortuitous. It is not the result of a decree of the strong or the arbitrary choice of the weak. It is the inevitable outcome of the organization and conditions of life.

Only when we look upon it as organic can we understand the pitiable inadequacy of relief alone. Only then can we gain insight into its real nature and can we feel the stirring of impulses that would lead us to deal with processes, institutions, conditions and relations in our efforts to conquer it. This organic view forces us to study the ethical codes that prevail in life, the relations of social classes, the property system, the social philosophy of the strong, the ineffectiveness of the discipline of religion, the conduct of industry, the process of legislation and the tyranny of conditions in the lives of the weak.

Neither amiable assumptions nor mere sympathy, however earnest, nor prejudice however firm, nor complacent self-confidence, however dignified, can by any expected miracle serve as substitutes for earnest study, scholarly insight, docility of mind and painstaking service in undertaking to bring justice, happiness and peace to the victims of poverty. Mistaken notions of the nature of poverty, of the meaning of social service, of the law of Christian charity, die slowly. But nothing can kill them more effectively than information as to the facts of poverty, insight into its organic nature and a generosity that forbids us to hesitate at any cost in the full expression of intelligent Christian love. It is possible to see nothing in poverty except the plight of the individual and to see no duty except that of relief, comfort and advice as cases present themselves. It is possible to shut one's eyes to the wider bearings of poverty but it can be done only in defiance of scholarly standards and at the cost of perpetuating the misery of the poor.

Much of the harm done by poverty is irreparable. The adult who is illiterate, shiftless and irresponsible is irreparably harmed. Food may satisfy his hunger but who shall restore the birthright of mind and soul, stolen from him for all time through the neglect that cursed his early life? Children led by the circumstances of poverty into the ways of sin may be redeemed by the grace of God in His holy providence. But the task of befriending them and making

them noble has been made infinitely more difficult through the harm against which we had failed to protect them. Harm to health and limb, recklessness born of despair, and waywardness that seemed to be the only escape from misery indicate a quality and extent of harm that tax the utmost resources of our wisdom in our efforts to render service. It is easy to understand the spirit that prompted Hawthorne to speak as follows after observing the poor of London.

> I never could find it in my heart, however, utterly to condemn these sad revelers, and should certainly wait till I had some better consolation to offer before depriving them of their dram of gin, though death itself were in the glass; for methought their poor souls needed such fiery stimulant to lift them a little way out of the smothering squalor of both their outward and interior life, giving them glimpses and suggestions, even if bewildering ones, of a spiritual existence that limited their present misery. The temperance reformers unquestionably derive their commission from the Divine Beneficence, but have never been taken fully into its counsels.

The poor suffer much from their friends. They who stand most in need of help are least capable of being benefited by it. The service of the poor requires infinite tact, acute understanding of social processes and human nature, delicacy and patience of the most exacting kind. Lacking love of full physical life and opportunity for it, they are indifferent to the measures that would promote their health. Lacking intellectual capacity and dulled by their environment great numbers of them show no response to provisions for their education and refinement and no concern about the lack of these in their lives. When the friends of the poor lack understanding and insight they are more concerned about expressing their charity than about expressing it by effective care. Indiscriminate sympathy, inadequate standards, careless methods of numbers who give relief form temptations against which many of the poor struggle in vain. Thus they are paralyzed, robbed of their self-respect, encouraged in deceit and laziness, and thereby all but irreparably

harmed by their very friends who often act in this way in the name of charity itself.

The poor are harmed sometimes by the excessive idealism of their friends, by those who lose sight of the limitations of life and abandon themselves to the seduction of an indiscriminate idealism. Patience with the limitations of life, and a discreet allowance for the harassing difficulties under which the poor labor can do much to prevent these misdirected efforts and the harm that results from them.

Poverty is inert. Its very nature indicates lack of resources, lack of impulse and opportunity to rise, lack of opportunity for a normal share in the blessings of life. This indisposition of poverty to help itself is one of its most baffling qualities. Since everything has happened to the poor nothing is left to be feared. A kind of fatalism leads them to accept every kind of misfortune and disposes them to bear it without struggle. There is a curious joyousness about them, a buoyancy that springs from a lack of sense of responsibility. This is perhaps the element that contributes most to the saving of their reason. When relief comes to the poor, it comes from a class alien to them in experience, association and culture. It is presented often in an awkward and patronizing way that defeats its purpose. All who work among the poor agree in undertaking to develop in them the impulse to self-help. Yet, as Conrad tells us, there is a kind of way of assisting our fellow creatures which is enough to break their hearts.

We have been taught that the prospect of acquiring and owning property securely is necessary to develop character, enterprise, foresight, self-discipline and ambition in the human race. Believers in individualism have claimed constantly that no other motive and prospect can be sufficiently powerful to arouse the latent energies of the race, stimulate industrial development and promote human progress. The argument is undoubtedly true. But if the strong depend on the prospect of acquiring and enjoying property in their development what may we expect in justice and mercy from

the weaker classes, notably the dependent to whom prospect and opportunity for acquiring and enjoying property are denied? They who are least resourceful of themselves are prevented from contact with the source from which the strong derive their stimulation and self-discipline. Goldsmith said in one of his letters to his brother: "Frugality and avarice in the lower orders of mankind are true ambition. These offer the only ladder for the poor to rise to preferment." This is perhaps good psychology but bad ethics. Nevertheless it sets before us a factor that is fundamental in the weakness of the poor. From this standpoint we gain an insight into the wholesome impulse that leads society at this late date to bring prospect of ownership of property nearer to the disinherited social class.

Again we are taught that substantial trust in the social order is necessary for a happy and disciplined life. Belief in the benevolent mission of the State, confidence that rights will be protected with impartial fidelity, the enjoyment of service and guarantees in orderly life are essential in building up the tone of confidence that accompanies the strivings of ambition. Now the poor have no such experience of the benevolence of the social order. It has decreed and it tolerates their poverty and misery. It has built up an elaborate process for the protection of property rights but the poor have no property. It is a baffling paradox to recognize that the system of private property prevents the weak from having property. Freedom of speech, freedom of assembly, freedom of contract, have little if any meaning in the actual lives of the poor but there are many distinctive general dangers that are causing tragedy every day in the lives of the poor. Against these the poor have found themselves helpless and undefended. The moment the stronger classes lose their confidence in government we are near to the disintegration of the nation's life. The poor have no such confidence and they lack the enrichment of strengthened impulse that it might engender.

The poor take short outlooks. Neither future nor past

means much to many of them. They live near to reality, from day to day. Neither memory nor anticipation can do much for them. Johnson says in the "Rambler": "Among the lower classes of mankind there will be found very little desire for any other knowledge than what may contribute immediately to the relief of some uneasiness or the attainment of some near advantage."

It is this lack of outlook together with emphasis upon present lower needs that makes so many of the poor indifferent to education and unconcerned about income that will relieve their daily wants. If the quality of civilization is measured by the degree of foresight that the nation shows; and if in a corresponding way living from day to day without regard to a long future and higher things is an outstanding trait of primitive people, we find here an indication of the place of the poor in the story of human progress.

The following from an address by Elihu Root in honor of the founders of the Metropolitan Museum of Art in New York indicates the spiritual and cultural elements whose defeat is so marked in poverty:

"They understood that the cultivation of taste is one of the mightiest agencies in the eternal conflict, the struggle for happiness against the discontent and the tedium of life. They knew that when for rich and poor alike food and drink and clothing and shelter have been supplied, there still comes the question of happiness. They knew that then Satan enters into the empty chambers of the soul that has no spiritual interest in life. They knew what we see to-day, that the great problem for the laboring people of America, with their higher wages and their shorter hours, is what to do with their higher wages and their leisure hours. They knew that no wealth and no material things can fill the void in human nature. And with that deep knowledge they proceeded with a breadth of view worthy of all honor. They determined to establish an institution which should be not to gratify curiosity, but to educate taste, which should be not for amusement but an essential means of high cultivation. And they declared that they were determined to establish an institution which should gather for the education of all the people the human documents of art in all its phases and in all possibilities—painting and sculp-

ture, the graphic arts, handiwork, textiles and metals, music, the arts of East and West, of the present and the past—all were to be made to contribute toward the cultivation of that taste which makes for human happiness.

Poverty is to a great extent anonymous. That is to say the normal social bonds that fix one's place in society and furnish the basis of normal attachments are often lacking among the poor. There are strong and weak in nearly every family, particularly in large families. The former provide for the latter with tender and watchful love and in a spirit of generosity and thoughtfulness that are noble in the extreme. Now when the family as a whole is weak, when its spiritual and social unity is disturbed and resources are lacking the tendency to disruption becomes marked. This process has a far-reaching effect upon the poor. It is not exceptional to find members of a successful family scattered in many cities and remaining out of touch with one another. But when the family tie is weakened among the poor the individual members who drift into the lower levels of dependency enter the mass of anonymous poor. One of the first steps taken by an intelligent social worker is to find and reconstruct the family bond. The bonds of neighborhood, of religion, of employment, of race, which should theoretically unite strong and weak in some kind of human association have been broken down so generally that the weak are not reënforced by them and they become practically anonymous. If all of these social bonds retained their normal strength and operated to awaken in the strong a sense of responsibility toward their weak, the complexities of poverty would be greatly simplified. But these bonds have been broken. The poor become anonymous and unstable. They move from place to place. Instead of depending on personal knowledge and immediate normal touch in the relations of the strong to their own poor we contrive to depend on records, investigations, card catalogues as we deal with the masses of poor in a modern city.

It is much to be regretted that the gain made through our

insight into the psychological aspects of poverty is accompanied by a tendency to misunderstand and even ignore the elements of sin to be found in it. It is interesting to note that theologians were disposed long ago to associate the institution of private property with sin. Their view was that private property would have been unnecessary except for the disorder in human desire caused by sin.

There is no doubt that in many cases poverty results from specific individual sin on the part of the strong. They violate the laws of God that they might have respected and their sinning leads directly to injustice, fraud, oppression and neglect of duty which become paramount in poverty. There is no doubt that in many instances sin on the part of the poor is indicated as the determining cause of their poverty. There can be no safe guidance in psychological study if it leads us to ignore the sin element in our problem. Where sin has been a cause, repentance alone is remedy. No constructive policies can replace the grace of God and the action of the will in dealing with the sin element as a cause of poverty. Sins of employers, sins of wealth, negative and positive sins of lawmakers, sins of commerce and of trade are factors of poverty no less than wife desertion, deliberate immorality, hatred or lawlessness on the part of the poor themselves.

All of this is increasingly misunderstood because there are so many who eliminate God from their social science and who drop the word sin from their vocabulary. Having lost spiritual vision they have no talent that enables them to see spiritual processes, spiritual laws and the action of Divine Grace in human life. There is no duty toward the poor more pressing than that laid upon the Church, of asserting the spiritual element in life, of declaring the supremacy of the law of God and its immediate obligations throughout the entire range of social life. The most important chapter in any account of poverty is one that should declare and deal with it as a spiritual phenomenon. One of the most discouraging results of recent scholarship is in the establish-

ment of the sociological view of poverty and the awakening of the impulse to deal with it from the standpoint of social processes alone. Unless the soul is kept in view and spiritual processes are recognized and the law of God is counted as a factor, research and reconstruction will fail.

The spiritual interests of the poor are a supreme concern of the Church. Reduced powers of physical resistance expose one to disease in a way similar to that in which reduced resistance to moral peril endangers character and smoothes the way to sin. The relation of delinquency to poverty offers a searching challenge to the Church. Social factors in morality are far-reaching. If wholesome environment, effective moral and mental training, vigorous home ideals and good example are fundamental in all life, who shall measure the extent to which lack of these results in every kind of delinquency that we find among the poor?

CHAPTER V

JUSTICE

The passion for justice lies deep in the heart of the world. Whenever men have become thoughtful and responsive to ideals that quicken the pulse of life they have offered stern resistance against obstacles which stood in the way of their happiness and growth. Respect for justice is respect for life. Indifference to it is indifference to death. Men cannot live together except as a sense of justice is developed among them and each individual is surrounded by safeguards which shield his personality, further his aspirations and offer opportunity to develop his powers. The passion for justice takes its direction and its demands gain their content from the practical ideals of life that prevail at any time. There are souls without aspiration, minds without initiative and indifferent to enslavement, hearts that feel no protest against oppression and speak no anguish of defeated hope. But such are not representative. They do not live or feel with complete powers.

Normal men and women wish to live, to grow, to feel equal to their tasks and worthy of their opportunities; to attain to self-realization and self-expression, in the terms of accepted ideals. Views of the nature, relations and destiny of man are the very roots of life. Codes, customs, social valuations and self-estimates that touch the hearts of multitudes and arouse their emotions are but outcroppings on the surface of life, of estimates of life that make the foundation of the world. The quality of a civilization is indicated by its prevailing views of life and by the earnestness and effect with which social authority teaches them and realizes them in the lives of increasing numbers. The failure of a civili-

zation is indicated by its errors in fundamental views of life or its indifference to those which are true.

The passion for justice is essentially spiritual. Life is the gift of God. Jesus Christ placed an eternal value in the nature and destiny of the individual and enveloped personality in a sanctity which becomes law to us and to institutions. The soul acting through intelligence and will is the basis of personality. The roots of our dignity, the law of our destiny and the pattern of every approved relation into which we enter are found in this spiritual element in each of us. Rights are extensions of personality, assurances of sanctioned moral control over conditions, institutions, persons or things as these relate to personality in the unfolding of individual and social life. Our nature destines us to live among others and in fixed relations to them. Communities exist in the plan of nature in order that individuals may live, grow and gain their ends. Our rights are restraints on others lest they crowd, oppress or defeat us in our legitimate ways and aims. Obligations are our contributions to the common life for the sake of the rights of others or of communities. Rights are protective at the points of danger to our welfare and peace.

Love of justice is but love of life, of completed personality, and as such it is an integral part of the character of the normal man and woman. When rights fall short of aspirations, or defiance of them and indifference to them are found among the powerful because of their strength, the passion for justice appears as a collective power that asserts itself in defense of the weak with lawful moderation or lawless energy, with measured demand or blind fury, with Christian zeal or pagan hate as the case may be. Not more impressive in their grandeur nor more determined in their action are the cosmic forces that have lifted continents from beneath the waters and have driven the very oceans from their strongholds than are the emotional forces of the passion for justice when it is once aroused. They have overturned dynasties which had seemed destined to wield power as long as life endures. They have wrenched institutions to destruction

in order to make room for wider concepts of personality, to rearrange human relations and enable men, women and children to live, to grow, to express themselves, to choose their ways and be secure in control of things and relations that are essential to life.

The sanctity of justice is independent of the mistakes of its passionate expression. Not all of the horrors of revolution, nor the blood that has been shed, nor the price that has been paid for the human rights that have been gained can affect the essential rôle that the sense of justice must play in all organized social life. The strong must love and respect justice. The weak must seek it. They in whose hands power has been placed must gain the high vision of justice as the herald of God and their ideals must hold them pledged to work toward it and secure it for the children of men.

Justice is defeated among the poor. Men, women and children in numbers that shame us sit in the shadows, dumb, defeated, aimless. Their wrongs impress them merely as experiences since all guarantees and understanding of rights and of the glory of life are denied to many among them. No traces of the sanctity of personality are found in the methods and views of those who oppress or cheat the poor. Justice nods in convenient oblivion when little children pass the doors of the school to enter the factory. Human rights seem shorn of all respect when industry holds life more cheaply than profits, and industrial power absolves itself from the restraints of Christian faith and sympathy in not caring about the helplessness of those who have lost in the competitive struggle. The injustice that is associated with poverty comes by the action of individuals who oppress and defraud them; from conditions against which they are helpless; from social philosophy which lulls the conscience of the strong into indifference to the plight of the weak; from ineffective or delayed legislation which should control social processes, regulate conditions and protect opportunity; from indifference to the valuations of the Christian life. In as far as poverty represents injustice and not inevitable limita-

tions of human nature and social institutions, it can be dealt with only by developing knowledge of facts, by tracing responsibility for them and formulating effective definitions of rights which will protect the weak at their points of danger.

Not all poverty represents social injustice. It would be false to facts and misleading to the highest degree were we to overlook the phases of poverty due to the fault of the poor, to sin among them, to deliberate neglect of opportunity and defiance of personal ideals. It would be mistaken kindness to deal with the poor as though they lacked will and could commit no wrong. The aspects of poverty which do not represent clearly indicated social justice may, therefore, be dismissed from consideration now, important as they are.

Individual Conscience.

The prevailing moral code of a time ascribes to the individual whether he be strong or weak a more or less fixed range of rights and obligations. This code rests in Christian civilization on the divine teaching about human personality, human destiny and social relations. The teaching is interpreted in the light of experience and practical application of principles. The Catholic recognizes the Church as interpreter and judge of the essentials of the Christian code of rights and obligations. Our practical views of one another, of the rights which we must respect and duties that we must perform depend on intelligent training, good will and spiritual sanction. The safety of one lies in the conscience of many. Only as men and women respect in their hearts the rights of others with whom they have dealings, may we hope for any justice whatsoever. The corner stone of the temple of Justice is the human heart, shaped by the hand of God and by the agents of His law.

When men are equals and confederates these relations are reflected in the rights that are declared and the respect that they inspire. When men are unequals and competitors, found in separated groups and lacking understanding, sym-

pathy and active good will, arbitrary codes of rights that reflect partial views of life appear and claim the sanction of the ideals of justice. The first view of poverty as a phase of injustice is that in which the strong are misled by mistaken social philosophy, partial views of social relations and values and are governed by these views in dealing with the weak. Error concerning human rights, and wrong-doing in defiance of even recognized rights as both are found among the strong are factors in poverty. The remedy demanded is conversion of heart, correction of views, stern self-discipline that holds the strong true to personal ideals. The culture forces that shape character, home, school, Church, find a fundamental task here. The accepted moral code of a time indicates the moral interpretation of life and its relations. The morals of a time show how far this code is respected and individual conscience operates in serving justice.

These principles have bearings in two directions. They hold the weak to respect the natural and acquired rights of the strong. They require honest service for wages paid, loyalty to duties founded in natural and divine law. Our study does not, however, lead us in this direction. We are concerned mainly in searching for aspects of injustice in poverty. One of these is failure of individual moral intelligence in the strong to gain true understanding of human rights and duties; the failure of individual conscience to respect human rights as understood. The individual is no longer a mere individual. In our social organization the strong are trebly strong through property and industrial power; the weak are trebly weak through conditions, social isolation and competition. Men of power who exercise control over many lives, many thousands of lives and bring no socialized conscience to the task which fits them for their stewardship, contribute greatly to the injustice of poverty. Such may be and usually are conscientious as individuals but vision has not followed power and conscience has not controlled it.

This process continues unhindered when the organization

of life and industry, of finance and management separates strong from all personal contact with weak, insulates the profit motive in industry in its full raw strength and disassociates it from all relation to a whole view of life, a balanced moral judgment of values that holds all men in bonds of reassuring Christian sympathy. The conditions that have arisen represent a mixture of erring social philosophy that survives from an earlier day to which it was perhaps fitted, lack of will to revise standards to meet conditions and the ascendancy of partial interests and warped ideals among the strong. It follows that true social philosophy, new standards of justice, stern good will are elementary demands in our endeavor to cope with the elements of injustice in poverty. Conversion of heart, compelling appeal by spiritual and cultural forces, the arousing of a socialized conscience in the strong constitute the only wholesome beginning possible in our work.

It would be vain to overlook the magnitude of the task. Even when many bring good will and intelligence to it they find themselves in the unyielding grasp of national industrial organization that leaves them only a precarious liberty to follow a higher conscience. But no difficulties can change the nature of things or dispense with this first step in the orderly struggle for justice which awaits us. Social valuations that give to wealth an enhanced worth, and dimmed social imagination that prevents the most obvious facts in poverty from being seen at all, slow down the process of securing justice in a most discouraging way. Personal error, personal fault, wrong-doing among the weak, together with personal error, personal fault and wrong-doing among the strong will yield to intelligence and conscience and to these alone. Much can be done at these points. Much must be done. But when the most has been done, so much remains to invite our solicitude and disturb our social peace that we must look far beyond individual conscience and individual reform. We are led thus to the functions of the social conscience in dealing with the injustice of poverty.

Social Conscience.

Lack of terms leads toward confusion here. It were better perhaps to speak of the socialized conscience instead of the social conscience. Conscience is practical judgment of right and wrong in particular instances. It is necessarily individual. But the range of information, the quality of ideals and the sense of moral responsibility that issue jointly in our practical moral judgments introduce the greatest variety into behavior. One who has an intensely individualistic conscience, lacks social imagination and is ignorant of the complex processes of life, will combine a good conscience with very bad judgment and cause much harm. Now when such an individualist gains insight into social relations and develops his sense of social responsibility and becomes conscious of a general obligation toward the community, particularly toward its helpless elements, his conscience will be socialized. He will see many things to which he had been blind before. The large number of individualistic consciences that survive in every social circle from an earlier day creates the most serious problem in social welfare that confronts us. The process of socializing those consciences consists in giving them insight into social processes, actual knowledge of conditions, awakening a sense of moral responsibility for both processes and conditions, correcting their outlook on life and leading them to form new judgments concerning duty toward the community and the weaker classes.

The socialized conscience is in itself not new. The traditions of the moral teaching of the Church give fundamental emphasis to social duties, duties connected with power and office in social life. Since we can have broad or narrow judgments, limited or abundant information, mistaken or corrected interpretations of social relations even this teaching may fail to bring conscience up to our problems. And this has occurred. We are gaining in these days new insight into social relations. We see the social elements in the fate of

the individual more keenly than ever before. We are restating the ideals of individual life in wider terms. The collective sense of society is engaged in formulating a larger catalogue of human rights intended to protect men, women and children against danger from social arrangements. In proportion as this code of rights is clarified and accepted a new public opinion arises. It affects religious and academic teaching, employers and public leaders of every kind. A social pressure is exerted on individual conscience and conscience is socialized in the sense explained.

Dangers threaten us before we are born. They face us at and after birth, during childhood and adolescence. These dangers relate to health, education, morals and social efficiency. Social conditions destroy homes, convert labor into an instrument of disease and death at times, disrupt the family and harden the hearts of the strong.

Conditions of dependence in industry place the weaker classes at the mercy of industrial processes conducted for profit; conducted without sympathy or real understanding. We have gained knowledge and insight into the facts of poverty and the meaning of them, that show how body, mind and soul are endangered for time and eternity. Rights to health, to education, to normal protection, to play, to a start in life free from undue handicap, rights of children to normal home life, to leisure for finer joys are coming to long delayed recognition in the modern social conscience and reacting on human society in a way rich in promise as it is already honorable in achievement. The pressure of this socialized conscience is witnessed in a hundred voluntary movements of reform, in welfare work, in improved methods and standards of organizations which act as attorneys for the poor before modern society. These rights throng the pages of our newer literature, inspire leaders, direct teachers, create an atmosphere in which individual consciences thrive in unwonted vigor. Their most striking effect is seen in the changed conception of the function of the State and policies of new legislation which are now witnessed everywhere. The most

clearly established rights set forth in the socialized conscience gradually attain to final form in legislation and take their place in the political conscience of society with the sanction of sovereign power to support them. This conscience operates in two directions. It inspires and directs individual conscience to recognize and respect human rights from high motives of duty and at whatsoever cost. On the other hand it recasts definitions and sanctions of human rights in the law and engages the full resources of the State in defense of justice as it is defined.

Political Conscience.

The State is the organized sovereign will of society. It is the mainstay of the social order in that it alone has control of the supreme coercive sanctions in life. It alone may force obedience to law by taking away life, liberty or property by execution, imprisonment and fine. It is the vicegerent of God and its authority when properly exercised indicates the effective will of God in social relations. The State is the servant of justice. It exists and acts in order that the individual may live in peace and be secure in the gradual unfolding of his powers as he seeks his final destiny in God. Although this is the exalted mission of the State, it has at times in its actual exercise of government become recreant to its duty and has stood in the way of justice instead of promoting its interests. The history of human liberty, the story of the development of free institutions is due to the determination of men to be free, to be secure, to have opportunity to grow, to express themselves and choose their ways. They have shrunk from no effort, recoiled from no extreme, hesitated at no cost whenever government seemed to obstruct justice as it was conceived and to interfere with personal rights whose enjoyment was taken to be essential. The modern State, democratic in spirit and form, is found as a result to be hemmed in by a constitution and they who administer it are held in various ways, subject to those whom they govern.

The State does not and cannot protect all human rights. It protects them only in as far as it defines them. All arbitrary action on its part is prevented by requiring the warrant of a law for everything that it does. Hence the vision of justice that guides the State is limited to the rights of subjects already enacted and provided for. This restraint on the State offers safety from historical abuses due to arbitrary exercise of power. But it operates to the harm of justice when the definitions of human rights prove inadequate to present dangers of the weaker social classes and effective obstacles either arrest all attempts to remedy conditions or slow down action into tedious delay.

The political rights of man traditionally defined and guaranteed are quite inadequate to the present dangers of the weaker classes. Magna Charta, the rights of man enunciated in typical revolutions, the bills of rights underlying our State constitutions beginning with that of Virginia, the first of them, indicate like abuses, like protests, like aspirations. Equality before the law was demanded because inequality beyond the law had led to abuses that baffled the passion for justice. Freedom of worship and of conscience, of speech, press and assembly; the acquisition and possession of property; security in person, house, papers and possessions; untrammeled access to courts with speedy trial; the right to confront accusing witnesses and to compel the appearance of favorable witnesses; safety against imprisonment for debt; security against bills of attainder and corruption of blood; the pursuit and attaining of safety and happiness are fundamental political rights written into political constitutions and laws that both limit and compel the modern State in dealing with the individual.

These defined rights of the individual limit the State because in the words of the Alabama constitution "These rights are excepted out of the general powers of government and remain forever inviolate." They compel modern governments because these must protect each citizen in the enjoyment of rights named when that enjoyment is endangered.

Every one of these rights is the outcome of protests against historical experience. These protests were due to the passion for personal liberty, for self-expression, for larger life and freer action. That passion has led to unrest, to war, and revolution and to death. It has made mistakes as horrible in their consequences as in their content. There is no form of cruelty, injustice, error or inhumanity to which the passion for liberty has not been misled. But when the story is read in its completeness we do find that the modern liberties which are so highly prized and the exalted estimate which democracy places upon the individual are the harvest of the passion for justice. And every precious element in that passion as a spiritual force is found in the Gospel of our Lord.

Even if life were stationary the State would on account of human limitations fail often to realize the justice which it defines, fail to guarantee human rights whose protection is its supreme aim. Special interests may gain the ascendancy and prevent its disinterested service of justice. The facts of inequality beyond the law may easily neutralize the value of equality before the law. The unhindered play of social forces will bring about conditions of fact as for instance in the distribution of property which make political rights nugatory. The difficulty of applying laws to conditions, contests of skill in the courts, the discouraging cost of search for justice are factors which discount greatly the promises of justice which we receive from the State. But in addition to these defeats of justice we find the conditions of life leading to others which are of the greatest concern. Life moves rapidly, social relations become infinitely complex, while institutions and definitions remain relatively rigid. The weaker social classes are constantly exposed to new dangers which invite new definitions where individual and social conscience fail to afford protection.

Thought is always in advance of institutions. Fundamental views of human rights and relations as framed in social philosophy carry aspiration far in advance of achieve-

ment. A sensitive individual conscience accompanied by balanced judgment and a correct sense of values will do full justice to the weak in ready recognition of every claim of the latter to sympathy and humane treatment. A larger number will readily do justice to the weak under the guidance of a clearly formulated social conscience which assembles and respects rights needed to protect the weak at their points of danger. But in last analysis we have need of the exactness of definition and force of coercion through law to put the pressure of the State upon the stronger classes who believe that legal justice is full justice and that conscience is freed when the coercions of law are satisfied. The fullest and freest service of justice is found in the social conscience.

The process in question is accomplished mainly by widening definitions rather than by changing principles. The larger definition is merely a new adaptation of an old principle to new conditions. When the right to life is set down as fundamental in moral, social and legal relations, it means primarily protection against physical violence and gross neglect that may lead to death. But in present social and industrial conditions the right to life must be made to include by definition the right to fullest protection against industrial accidents and occupational diseases. It must include control of conditions which carry specific menace to health and life against which the weak are helpless. Social thought has arrived at an estimate of the nature and degree of social dangers to the weaker individuals. It has amassed information, analyzed processes and reached conclusions which gradually issue in a series of newly conceived personal rights which convey the new vision of social justice. These rights relate to all phases of human inequality as aspects of justice, to the meaning of the competitive struggle and resulting social conditions and to a fair chance in starting life, to the relation of cultural forces to personal development, moral security and personal independence and to a new view of the relation of the State to the problems of strength and weakness in society.

The State has under its present powers absorbed into its laws many of the rights urged upon society by the social conscience. But ineffective administration has defeated the ends of justice only too often. It has attempted further protection by enactment of laws which courts have found unconstitutional. Constitutions have been amended in order to enable the State to meet its new tasks and provide protection for the weak.

No adequate view of modern poverty may fail to see in it a defeat of justice. If the human person possess a sanctity whose protection is the object of laws, that sanctity involves a reasonable share of justice, an effective code of personal rights by means of which normal life, growth, opportunity, happiness and security are brought within reach to constantly increasing numbers. Justice demands such institutions, such control of social conditions and processes, such modifications of strength and restraint on selfishness, such guarantees to the individual as will take from life its social terrors and insecurity and create such conditions as will secure to good will and individual merit encouraging compensations.

Every one has duties toward justice. Injustice is a danger to society and thereby to every member of it. The strong man without a conscience threatens every one with whom he comes into contact. Love of justice and hatred of iniquity are vital to institutions as they are to personal character. The laboring men whose collective activities in self-defense are directed by the simple slogan "An offense against one is the concern of all," utter one of the most profound moral, social and spiritual truths that inspire men to unselfish action. Poverty is thus our common concern be we rich or poor, employer or laborer, Churchman or statesman, strong or weak. Much of it is caused by direct injustice. Much is made possible by general indifference to justice as a social interest. Much of it is due to the fact that mistaken social philosophy, false social valuations of wealth and power, have made the definitions of justice matters of bitter social

controversy and the dust of battle has clouded the vision that should inspire our nobler selves.

The following standards serving as an approach toward Social Justice were adopted at the meeting of the National Conference of Social Work in Cleveland in 1912. The report is introduced here to show how far below minimum standards we still are, and to make appeal for wider personal interest in the process that clarifies social thinking and removes barriers to moral progress. In order that readers may have no occasion to overlook the text, it is introduced here and not as an appendix which might escape attention.

The welfare of society and the prosperity of the state require for each individual such food, clothing, housing conditions, and other necessaries and comforts of life as will secure and maintain physical, mental and moral health. These are essential elements in a normal standard of living, below which society cannot allow any of its members to live without injuring the public welfare. An increasing percentage of our population derives the means to maintain this normal standard through industry. Industry, therefore must submit to such public regulation as will make it a means of life and health, not of death or inefficiency.

This regulation has to do with hours, safety, overstrain, and other conditions of the day's labor; with premature employment, unemployment, incapacity, and other factors which shorten or impair the length of the working life; with wages as the basis which work affords for a normal standard of home life; with unwise taxation and other community conditions which in our industrial centers exploit wages; with insurance against those risks of trade—death, injury, occupational disease—which break in upon the working years and wipe out earnings: and with protection against poverty in old age when productive labor is ended.

The community has a right to complete knowledge of the facts of work.

The community can cause to be formulated minimum occupational standards below which work is carried on only at a human deficit.

The community should bring such subnormal industrial conditions within the scope of governmental action and control, in the same way as subnormal sanitary conditions are subject to public regulation, and for the same reason—because they threaten general welfare.

Such minimum standards in relation to Wages, Hours, Housing,

Safety and Health, Term of Working Life, and Workmen's Compensation are called for if the United States is to keep abreast with the social statesmanship of other great industrial nations; they are counseled by physicians and neurologists who have studied the effect of fatigue and overstrain upon health; by economists who have analyzed the extravagance of unskilled labor, excessive hours, and low pay; and by social workers who deal with the human wastes of industry through relief societies, or through orphanages, hospitals, insane asylums, and almshouses.

Wherever they are not the standards of given establishments or given industries; are unprovided for by legislatures, or are balked by unenlightened courts, the community pays a heavy cost in lessened efficiency, and in misery. Where they are sanctioned and enforced, the conservation of our human resources contributes the most substantial asset to the wealth of the future.

I. Wages

1. A Living Wage. A living wage for all who devote their time and energy to industrial occupations. The monetary equivalent of a living wage varies according to local conditions, but must include enough to secure the elements of a normal standard of living; to provide for education and recreation; to care for immature members of the family; to maintain the family during the periods of sickness; and to permit of reasonable saving for old age.

2. Minimum Wage Commissions. Many industrial occupations, especially where women, children, and immigrant men are employed, do not pay wages adequate to maintain a normal standard of living. Minimum wage commissions should therefore be established in each state to inquire into wages paid in various industries, and to determine the standard which the public will sanction as the minimum.

3. Wage Publicity. Properly constituted authorities should be empowered to require all employers to file with them for public purposes such wage scales, and other data as to earnings as the public element in industry demands. The movement for honest weights and measures has its counterpart in industry. All tallies, scales, and check systems should be open to public inspection and inspection of committees of the workers concerned. Changes in wage rates, systems of dockage, bonuses, and all other modifications of the wage contract should be posted, and wages should be paid in cash at least every two weeks.

II. Hours

1. Eight-Hour Day. The establishment of the eight-hour day for all men employed in continuous industries, and as a maximum for women and minors in all industries.

2. Six-Day Week. The work period limited to six days in each week; and a period of rest of forty consecutive hours in each week.

3. Night work. Night work for minors entirely prohibited; an uninterrupted period of at least eight hours night rest for all women; and night work for men minimized wherever possible.

III. Safety and Health

1. Investigation. An investigation by the Federal Government of all industries, on the plan pursued in the present investigation of mining, with a view to establishing standards of sanitation and safety and a basis for compensation for injury. This should include a scientific study and report upon fire-escapes, safety appliances, sanitary conditions, and the effects of ventilation, dust, poisons, heat, cold, compressed air, steam, glare, darkness, speed and noise.

2. Prohibition of Poisons. Prohibition of manufacture or sale of poisonous articles dangerous to life of worker, whenever harmless substitutes are possible, on the principle already established by Congress in relation to poisonous phosphorous matches.

3. Regulation According to Hazard. In trades and occupations offering a menace to life, limb, or health, the employment of women and minors regulated according to the degree of hazard. No minor under 18 employed in any dangerous occupation, or in occupations which involve danger to fellow workmen or require use of explosives, poisonous gases or other injurious ingredients. Unskilled craftsmen who do not read and understand the English language forbidden to handle dangerous machinery or processes known to be extra-hazardous.

4. Standardized Inspection. Inspection of mines and work places standardized either by interstate agreement or by establishment of a Government standard. All deaths, injuries, and diseases due to industrial operations to be reported to public authorities as required in accident laws of Minnesota, and with respect to some trade diseases in New York.

IV. Housing

1. The Right to a Home. Social welfare demands for every family a safe and sanitary home; healthful surroundings; ample

and pure running water inside the house; modern and sanitary toilet conveniences for its exclusive use, located inside the building; adequate sunlight and ventilation; reasonable fire protection; privacy; rooms of sufficient size and number to decently house the members of the family; freedom from dampness; prompt, adequate collection of all waste materials. These fundamental requirements for normal living should be obtainable by every family, reasonably accessible from place of employment, at a rental not to exceed 20 per cent of the family income.

2. Taxes. To protect wage earners from exorbitant rents and to secure for them that increased municipal service demanded by the massing together of people in thickly settled industrial communities, a greater share of taxes to be transferred from dwellings to land held for speculative purposes the value of which is enhanced by the very congestion of these industrial populations.

3. Home Work. Factory production to be carried on in factories. Whenever work is given out to homes, abuses are sure to creep in which cannot be controlled by any known system of inspection or supervision.

4. Tenement Manufacture. Tenement house manufacture is known to be a serious menace to the health, education, and economic independence of thousands of people in large cities. It subjects children to injurious industrial burdens and cannot be successfully regulated by inspection or other official supervision. Public welfare, therefore, demands for city tenements the entire prohibition of manufacture of articles of commerce in rooms occupied for dwelling purposes.

5. Labor Colonies. In temporary construction camps and labor colonies, definite standards to provide against overcrowding, and for ventilation, water supply, sanitation, to be written into the contract specifications, as now provided in the New York law.

V. Term of Working Life

Society may reasonably demand from every normal individual his self-support during a certain period of life. This period should be bounded by a minimum age, to protect against premature labor, and a maximum age beyond which the wage earner should find himself economically independent of daily labor. Adoption of the following standards will promote this end.

1. Employment of Children. Prohibition of all wage-earning occupation for children under 16 years of age.

2. Employment of Women. Prohibition of employment of women in manufacturing, commerce, or other trades where work

compels standing constantly. Also prohibition for a period of at least eight weeks at time of childbirth.

3. Intermittent Employment. Any industrial occupation subject to rush periods and out of work seasons to be considered abnormal, and subject to Government review and regulation. Official investigation of such intermittent employment and other forms of unemployment as a basis for better distribution of immigrants, for guiding seasonal laborers from trade to trade, and other methods for lessening these evils.

4. The Unemployable. The restrictions upon employers set forth in this platform will lead them to refuse to engage any who fall below a grade of industrial efficiency which renders their work profitable. An increased army of industrial outcasts will be thrown upon society to be cared for in public labor colonies or by various relief agencies. This condition will in turn necessitate a minimum standard of preparation, including at least sufficient educational opportunity to abolish illiteracy among all minors and to train every worker to some form of industrial efficiency.

VI. Compensation or Insurance

Compensation Demanded. Both social and individual welfare require some effective system of compensation for the heavy loss now sustained by industrial workers as a result of unavoidable accidents, industrial diseases, sickness, invalidity, involuntary unemployment, and old age.

1. Accidents. Equitable standards of compensation must be determined by extensive experience, but there is already ample precedent for immediate adoption as a minimum of the equivalent of four years' wages in compensation for accidents resulting fatally. Compensation for accidents resulting in permanent disability should not be less than 65 per cent of the annual wage for a period of 15 years.

2. Trade Diseases. For diseases clearly caused by the nature and condition of the industry, the same compensation as for accidents.

3. Old Age. Service pensions or old age insurance whenever instituted so protected that the person who withdraws or is discharged from the employment of a given company does not forfeit his equity in the same.

4. Unemployment. Unemployment of able-bodied adult men under 65 years of age is abnormal and wasteful, and is as proper a subject for recognition by the public authorities as contagious disease or other abnormal conditions which menace the public well

being. The demand for insurance against unemployment increases with the increasing specialization in industry. The development of state, municipal and private agencies to insure against unemployment in European countries affords ample information for the guidance of such enterprises in America.

CHAPTER VI

EQUALITY

The problem of inequality has always harassed the human race. So long as the ascendancy of the strong is not questioned the problem remains in abeyance. But when views of the human person emerge in collective experience of men, and an ethical or spiritual rating of persons supplants a physical or fortuitous estimate of them, there is no escape from the problem of inequality and no surcease of the aspiration after a form of equality in profession if not in fact. Men had thought that the abolition of privileged classes would bring peace. They had dreamed of equality before the law as the promise of justice. But the "thwarting facts of social inequality" have made that hope vain and have permitted negative rather than positive results to reward the incredible efforts that political equality cost the race. Aspiration for some kind of equality is a phase of the passion for justice. This aspiration is conditioned on many homely experiences. Contrast is one of them. Men measure themselves largely by comparison with others. The self-estimate that becomes the standard of effort and aim is largely one that is found in the minds of others. It represents comparisons rather than original thinking. It is vain as well as untrue to hold that aspirations for equality are the work of envy or jealousy or indiscriminate feeling. When inequality defeats personality, forces men, women and children into weakness, degradation and dependence in socially antagonistic classes, it is a defeat of justice and as such a primary concern of civilization.

The history of Democracy is to a large extent the story of protest made against the strong by the weak or in their

name. It was protest against strength reënforced by social institutions, made by weakness that was defeated by institutions. To-day the struggle is made in the name of industrial weakness which is the sum of all weakness against industrial strength which is the sum of all strength. Yesterday it was protest against political privilege and power by political weakness and helplessness. Active aspirations after equality to-day find their supreme expression in demand for an approach to industrial equality for the weaker class rather than the weaker individual. Every modern political right that has been gained in the development of free institutions stands as a monument over the grave of an historical tyranny of the strong whose mistakes of judgment and at times iniquity of aim carried them into conflict with the passion for justice that slumbers in the hearts of men. Not all of the hatred, sacrilege, murder and pillage that have been camp followers of the army of revolution may be blamed indiscriminately upon the blind passions of hate, envy and lust as these have acted in human history. Much of the blame for these excesses must be laid upon the souls of the strong who failed to hold both judgment and vision of justice in reverence and to obey them with impersonal loyalty.

Unequal competition for a living under an individualistic state that freed itself largely from cultural and spiritual restraints permitted the triumph of the strong and the relative defeat of the weak. The outcome has led to such extremes of personal and class inequality that a powerful reaction toward equality became inevitable. What we know as industrial democracy to-day is a positive effort to remedy industrial inequalities and secure some kind of approach to class if not individual equality.

Socialism, Bolshevism, anarchy are in last analysis efforts to deal with the problems of human inequality. Each of them starts its thought and inspires its efforts by some theory of human equality and a corresponding aspiration for it. Equality before the law has failed to control inequality which is beyond the law. Now the sources of the social

inequality which harasses the modern world are mainly two —property and government. Conservative reform movements aim to modify the two in view of the far-reaching inequalities which have developed under free institutions.

The modern eugenic movement represents another approach to the problem. It is inspired by the belief that attention to the laws of physical heredity will prevent recurrence of typical forms of physical and mental weakness and bring about a leveling upward of human powers. The movement has remained academic and without general appeal.

Christianity includes a fundamental theory of equality which offers essential truths to guide us in every approach to the problem of social weakness whether in the name of justice, charity, objective truth or social policy. "For one is your master and all you are brethren."

If we may arrange the elements of the teaching of Our Divine Savior in keeping with the study herewith undertaken, we meet at the outset the doctrine of the infinite value of the individual. Each of us is a child of God, destined to happiness and immortality in our common Father's Kingdom; alike in personal dignity and separate destiny; called back to peace with God through the agony of the redemption. We are taught that reverence, love and service should hold us in unity and peace. Differences in power, in mission and in experience may never blur the spiritual vision in whose light alone we see truth as Christ revealed and exemplified it. Essential equality with inequality in accidentals, works toward justice and peace when the spirit of Christ prevails and spiritual valuations operate as social forces and keep the whole ideal of life supreme.

Christ saw in the days that he spent among us in the flesh, strength and weakness in organized array and sullen estrangement. His words—winged messengers that carried redeeming truths over barriers of race and time—warned the strong in their heresy and reassured the weak in their misery. Learning repudiated Him. Power despised Him. Public opinion crucified Him. But the weak, lowly, afflicted

and ignorant understood, loved and followed Him and their starved souls fed on the Manna of His words in the chill desert of their misery. Since His day the basic truth in human relations is supernatural. Any other view is partial and misleading in theory and fact if presented beyond its due proportion. Equality in person and destiny, need of spiritual redemption, judgment by God, of each of us in the light of His understanding and grace, reverence, love and service as laws of thought and action are truths and obligations which are the granite foundations of life itself. If there are strong who have insight, power, culture and wealth, and weak who are not equal to their tasks or superior to their dangers, provision is made in Christ's law for sympathy, understanding and reassurance by uniting strong and weak in brotherhood and happy assurance.[1]

The solidarity of nature holds men in unity, in craving for association and in reciprocal relations at every point of need and social growth. It places our nobility and our degradation largely in the keeping of others with whom we live and is the counterpart of a spiritual solidarity which makes us members one of another, members of one body of which Jesus Christ is Head. Since Our Divine Lord saw each of us a spiritual weakling, susceptible to social influence, guided by a heart that harbors selfish instincts and impulses that rebel against truth, He insisted with unvarying dignity on brotherhood, sympathy and service as conditions of admission to His Kingdom and favor. There is much truth in the observation. "Men have never felt themselves to be brothers in good fortune, in pride, in ambition, in success, in the emotion born of conquest and of enjoyment of earthly blessings; but in the face of danger, in misfortune, in times of trial Christianity could bid men to regard one another and treat one another as brothers because at the same time it told them that they were weak and imperfect creatures, needing

[1] Devas in Book III, Chapter VI, of his "Political Economy" offers a strange line of argument in favor of patience with inequality.

to assist one another and always menaced by the enemy they held concealed within themselves."

"The 19th century on the contrary told men that they were brothers but told them at the same time that they were destined one and all to be monarchs of the universe. . . . Now is the rediscovery of brotherhood in common misery." [1]

Salvation is our free choice. Christ offers but does not compel redemption. He teaches but leaves acceptance to our choice. He waits with patient love for the recognition of His law and dominion of His spirit in the relations of men.

Democracy finds its thinking on essentials completed by Christ. Modern aspirations for equality endeavor often to account for themselves independently of Him Who is the Way, the Truth and the Life. As well might the fair moon claim the serene splendor that hides its chilling depths, as its own endowment and refuse all honor to the sun. The crucifixion was the answer of the strong to the challenge of Christ's message of equality, brotherhood and service to man. The crucifixion of the weaker classes with which He identified Himself is the answer that a pagan individualism has given to their appeal for life and hope and peace. In as far then as poverty is a problem of inequality among men it is a spiritual problem and its remedy must be sought in spiritual understanding and motive. Since poverty is an organic feature of society, the outcome of social processes that arise in a complex social organization, we are compelled to see it and combat it in the terms of social relations and the spirit of Christian love. We see others in truth only when we take the attitude of brotherly love toward them. That attitude alone promises emancipation from selfishness and mistaken social valuations. And in it alone do we find our compensations.

It does no violence to the clear teaching of the Gospel to accept it as our fundamental guide in dealing with the problem of human inequality. One after another Our Divine

[1] *Atlantic Monthly*, May, 1920, p. 710.

Lord hurled His amazing revelations against the institutions of His time. The Fatherhood of God, the infinite value of the individual, the supremacy of spiritual values, equality in dignity and destiny as well as equality before the moral law by which the judgment of the world is written by the hand of God, the obligation and splendor of service, divine compensation for the simplest service, bore directly on the problem of human equality and offered for the first time to a too reluctant world the spiritual and social mastery of inequality. The mountain of Calvary became therewith the spiritual watershed of the world that directed the streams of love and the impulses of service to enrich and beautify the lower valleys of human weakness that had been dark and forbidding before. And these valleys of human weakness remain dark and forbidding to-day wherever untouched by the spirit of Christ.

That blessed spirit moved by the intemperate energy of love does not await the slow coercions of the law to obey the impulses of its benevolence. It finds in every form of strength whether that of wealth or learning or virtue or culture a stewardship to be exercised in the spirit of deepest kindness in favor of the weak. It recognizes as supreme in social no less than spiritual relations the law of surplus service. Surplus strength finds its nobility in service. We do not own our surplus strength. We owe it.[1] Our Divine Lord adapted His teaching, precept and example to the permanent elements in human nature. We can find no indication that He foresaw a time when men and women would be equal in powers, happiness and achievement. All of these accidental differences of life can be tolerated without danger when the spirit of His love and the high coercions of His divine law are respected. Nor can we find any indication that Our Lord foresaw any time when we might ignore the sanctity of the human person and the claims of the weak upon the generosity and service of the strong. Who can look out upon the world to-day and see degraded childhood

[1] The line is from Professor Peabody.

robbed of its innocence and opportunity or see defenseless men and women herded, defeated, endangered in mind and body and soul and not feel some touch of a divine indignation that reminds us of the standards of life, justice and service set down for our acceptance by the Savior of the world.

The inequalities of life are lodged in accidentals, in powers, aptitudes and qualities. These are modified in a most far-reaching way by social arrangements, conditions and relations. We must, therefore, judge these in their bearing on equality and on poverty. Equality before the law was negative and theoretical. It was not realized in fact on account of the free play of powers which congested strength and diffused weakness throughout society. The poor have not enjoyed equality in fact before the law. Justice has failed them on account of many circumstances such as cost, delay, ignorance of rights and indifference to them when known. Now differences in health, in education, in moral strength and social reënforcement have become determining and have had far-reaching effect in the development of poverty.

Congenital ill health dûe to ignorance, helplessness, industrial processes through which parents suffer is a permanent handicap. Neglect before, at and after birth endangers mother and child. In as far as factors that are social in their nature and action, and beyond control of the individual, injure health and the victims are unfitted for the competitive struggle and normal responsibilities of life, the impulses of the Christian life lead us to inaugurate, support and further every effort to safeguard health in order to prevent a handicap from defeating the demands of equality and, therefore, justice.

This principle draws within the vital circle of formal Christian sympathy and charity and ennobles with spiritual dignity and recompense, efforts to protect infants and mothers and children, movements to reduce industrial hazards to life and occupational diseases, plans to improve housing conditions as they affect health. It is, of course, prefer-

able from every standpoint to induce men and women to take intelligent care of their own health. We are after all but trustees of our own lives. But at the point where social factors that are compelling, endanger health and life and the individual is helpless this solicitude must be assumed for him. This is done preferably by volunteer agencies and effort. But when even these fail, gradual efforts by public authority must be encouraged. Whatever the outcome of present controversies and doubts as to necessary health activities by public authority it is clear that so long as unequals compete, health is a condition to effective competition. If men and women and youth are thrown upon their own resources to find their living, justice demands effective health protection in order to minimize inequality.

Mental inequality among competitors is equally determining, perhaps much more so on the whole. Superior minds and ailing bodies may win all of the prizes of life. Education is now a condition to economic survival. Illiterate men and women are shut out from every occupation, every refinement and joy conditioned on ability to read and write. Children are in danger from many sides. Education depends on the wisdom and conscience of parents not on that of the child. It depends on the organization and quality of the school, on freedom from the pressure of necessity or avarice which would force the child into gainful occupation during its early years.

The State fears an ignorant citizenship. It promotes measures looking toward universal education as steps toward national greatness. The individual has need of a rudimentary education at least in order that he may gain a footing in his civilization. He needs economic training if he is to advance from the ranks of the unskilled to those of the skilled and if he is to compete with fair chances of success. Economists who see the remedy for poverty in advance from unskilled to skilled ranks see a precious half truth at least. Education is useful in that it ought to improve the quality of citizenship. It is necessary as equipment in the com-

petitive struggle for a living. The greater one's handicaps the more pressing the need of education. It is necessary too for refinement of living, for understanding of spiritual and moral truths, of personal and social ideals.

Inequality appears in moral qualities. Character is, therefore, a source of strength in the competitive struggle. Moral weakness is a handicap. The tragic extremes to which we are led by this truth are seen in the marked association of poverty and delinquency. Moral qualities are a form of intelligence, of understanding. The man who is honest and industrious possesses by that fact a degree of intelligence denied to one who lacks these traits. Good character honors God and makes for one's true peace. But it is in addition a reliable asset in the unequal competition of life. We find among the poor a minimum of strength and opportunity with a maximum of danger and difficulty. Justice expresses its deepest instincts in the search for equality in some degree. It must, therefore, keep in mind moral protection for the poor, adequate training in moral and spiritual truth, wholesome surroundings in which virtue will be safeguarded and innocence may walk unafraid.

Another aspect of inequality is seen in the degrees of social reënforcement or lack of it that may be experienced. As civilization becomes more complex the individual is helped or hindered to a greater degree by social arrangements and conditions. Friends, reputation, family, credit in the business and social worlds are sources of inspiration and cheer always. They who are without these can scarcely compete with those who have them. One cannot overrate the rôle of such reënforcement in normal life. An unskilled laborer out of work, whom no one knows, no one has occasion to trust, in whom no one is personally interested, feels in his blameless soul the chill despair that poisons life.

Inequality presents itself to us in respect of health, home, education, character and social reënforcement. When we compel unequals to compete for a living, justice requires that we bring strength to the weak in as far as human wis-

dom can do so. To the extent to which social relations and arrangements contribute to this weakness justice sends us as its messengers to modify them in a way to equalize in some degree the conditions of the struggle. To send weak men, women and children into a blind struggle against their more fortunate fellows, to condition life, health, refinement, morality and salvation on the outcome of the unequal struggle lacks no element of tragedy and no promise of woe. That men can do this and be indifferent to the problem and its outcome is at once our mystery and our shame.

All of these processes assemble in the effort to develop a supplementary social constitution which will provide for the poor at their points of danger and distress. All policies, standards and efforts must take into account the elementary problem of inequality and strengthen the weak at the points where their own resources are endangered or fail. They must modify the competitive process in order to stop the savagery of competition before it reduces the weak to a helpless condition. All of these efforts should indicate and insure intervention by law at points where its coercions are necessary to insure justice. Efforts must be made to reconstruct self-confidence, home life, school life and religious life among the poor. We may never forget that poverty is not only the problem of the individual but also of society, of the State and of Christianity. Any view of it that falls short of these aspects can make no promise of effective service of the poor.

CHAPTER VII

CHARITY

JUSTICE is fundamental in the social order because it defines and defends the individual at points where he is in danger from others or from social conditions against which he is helpless. Charity is fundamental in the social order because it corrects the selfish impulses of strength and reënforces those who are weak with a view to a more perfect realization of the cultural and spiritual ideals of life. Were there no sense of justice individuals would be crushed by the community. Were there no sense of charity the community would perish because self-seeking would disintegrate it. Justice involves full respect for the rights of others no less than insistence on one's personal rights. Charity includes all life and all attitudes in life. It is not confined to the giving of relief. It engages the solicitude of every form of strength and wisdom for every kind of weakness and despair. The law of charity is universal in the Kingdom of Christ. The qualities upon which Our Divine Lord laid emphasis are the offspring of charity which is the bond of union among men. Kindness, forgiveness, humility, freedom from resentment, the discipline of ambition are required for the corporate unity of life and they are insisted upon in the teaching of Christ because of His desire to see social relations express the Divine Will. Hatred, scorn, crass selfishness are forbidden because they break the divine harmony of life.

Personal qualities are of supreme importance. Those qualities which lead toward unity of spirit and cultural balance in social relations must be cultivated while anti-social traits must be conquered. The law of life is the law of the

whole of life. In this sense morality is wholesomeness. It follows from this that the separate interests of life must be fostered and judged by their relation to the whole of life. Partial views of life are tyrannies. Truths are but phases of whole truth. Partial views of life are like stubborn fractions that refuse to melt into the unity that alone can give them meaning. Judgment of wealth and desire for it concern but one fractional interest in life. If wealth is loved and sought out of its proportioned place in the whole of life, it destroys the harmonies of culture, perverts judgment and throws all of the qualities of the Christian life into confusion. Love of power and distinction when the forms of power are sought out of proportion, causes equal moral confusion. Every one of the interests that stirs us to action and forms the center of ambition must be viewed always through the discipline imposed upon it by the vision of all life. Whenever a single one of these interests is released from that discipline it betrays an unmistakable tendency to become the central factor in all life, to shape all other interests in subdued relation to itself. Thus it is that business becomes one's religion. Power, art, learning, pleasure, may likewise become a religion, a supreme organizing aim of life, subjecting every other interest to its tyranny.

The deepest drift of humanity is toward a united view of life. All of the aspirations of historical culture assert and respect some kind of unity and insist that every fraction of life must be seen in place and proportion in that complete view. The longing of life for integration cannot be conquered. Every single mind builds toward its own unity. Collective social ideals declare the larger unities. Hence all human qualities and all human interests must be understood in their relation to the whole concept of life, to the concept of the whole of life.

Human culture has always aspired after a moral unity in life. All sciences work toward the center of reality from every point upon its circumference and their converging pathways lead toward God, the center of all truth. Philoso-

phies are the unifying interpretations of sciences in their search for truth. Religion embraces the aspirations of culture for the moral unity of life and also the aspirations of science for unity of understanding, truth and interpretation. Natural religions have made persistent but incomplete when not mistaken, efforts to discover and declare the unity of life, of truth and action. Revealed religion complete in both intellectual and moral content solves the essential problem in the supernatural view of life and the law of its behavior. This is done through Jesus Christ, the Way, the Truth and the Life. He has told us that love of God and of neighbor which fills the heart, gives splendor to the soul, directs thought and all endeavor is the way to eternal life. Charity is the highest element in the law. Its function is to assert the unity of speculative truth and our law of practical action in relation to one another and in our common relations to God. Thus charity finds its place in declaring and promoting the supernatural unity of life and in defending it against all of the processes of moral, intellectual and social disintegration, due to the extremes of self-seeking and self-assertion.

Charity is not merely emotion. It is a form of understanding. There can be no truth in our view of one another if charity is excluded from it. The only fundamental attitude of man toward man approved by Jesus Christ and in harmony with the law of life is that of love. Hatred, scorn, indifference, cruelty, are offenses against charity because they are the outcome of false views of fellowmen. We are compelled at whatsoever cost in effort and sacrifice to struggle to gain the charity which is both truth and law. It involves reverence, truth, kindly impulses and such a discipline of human values as will enable men to see one another as God wills and to shape their conduct in every detail upon the vision gained.

It is a mistake from whose consequences few of us escape to assume that the law of charity relates alone to the poor and that the service of these exhausts its obligations. The attitudes of charity are as indicated, fundamental and of

universal application in social life. The impulses of charity follow those attitudes and express them. They must govern the relations of the powerful among themselves, the relations of the weak among themselves and relations among strong and weak, among sinful and righteous, among ignorant and learned. Charity as attitude toward the poor and service of them is, therefore, one incident of a general law and its application. This can in no way reduce the importance or impair the splendor of the relief of the poor. Our Divine Lord singled out this aspect of charity for particular insistence and detailed application. While we may be compelled to modify the forms of this service and extend its aim as social conditions change, nothing can diminish the moral grandeur imparted to the service of the poor by Christ.

There are many obstacles to our understanding of the full import of the law of charity and to our obedience to that law.

One of them is lack of complete and prompt trust in the Divine ordering of life. Many tend to shut off the full power of the appeal of the love of God by failing to realize that peace is found in His will alone and that unquestioning trust in the outcome of obedience to that law is fundamental. Many fall short of the full duty in charity because of the failure to trust spontaneously in the doing of that duty as highest wisdom. The tendency to place excessive confidence in personal wisdom, in the plans of ambition or the quest of power and the possession of wealth is widespread. It chills virtue and disturbs all spiritual vision.

Social geography is another obstacle because it so groups us and confines our relations that strong and weak do not enter into normal and representative association. Many types of strong are brought together in intimate association. They tend to organize thought and express emotion under the narrowing influence of such arrangements. In this way a view of life is developed which disturbs proportions and limits the need of service and opportunity for it. Another obstacle is found in general failure to grasp the deeper meaning of the law of charity and to be satisfied with mis-

taken appreciations of it. One must think one's way through all of the confusion of life and of conflicting claims presented in the name of duty in order to gain insight into the incomparable simplicity and sweetness of the law of love as laid down by Christ.

Another obstacle of far-reaching effect is found in the tyranny of social valuations which press us to give to power, to wealth, to social security and to spurious claims upon resources and sympathy a degree of deference and obedience which destroys the spiritual vision of life and the balance in spiritual valuations. No man of wealth can be selfish or arrogant or indifferent toward the poor unless he overemphasize the value of wealth and underrate the sanctity of human personality. No man of so-called culture will scorn the uncultured poor and refuse to interest himself sympathetically in them unless he adopt a partial view of life which is essentially vulgar and shut his eyes against the splendor with which God envelops every human person. No industrial leader will claim feudal lordship over the weak who labor for him unless he fights down the impulses that would lead him to be tender, thoughtful and fair, unless the economic motive and mistaken emphasis upon industrial power pervert his judgment of values and dull his hearing against the declared commands of God and the whispered appeals of the poor.

Wealth has gained so many uses foreign to its real function that the world has placed a supreme valuation upon it and has stirred the desire of it to the point of sustained fury. Philosophy has followed action. They who own wealth and seek to own it are made its slaves unless the ideal restraints of life give effective guidance and discipline. So many forms of distress, hopelessness and sin are associated with poverty that those of wealth and culture recoil from social contact which should lead to service. Intelligent service of the poor is so exacting and complicated that large numbers shrink from both the solicitude and the effort that are involved. Hence they either give no service or give the least exacting of

all gifts, money alone, and delegate to others the homely offices of service. Now this permits many of that type to live in error and it robs them of the wholesome influence of actual contact with the poor and understanding of them. Study, patience, industry and perseverance are required for the worthy service of the poor. Many shrink from such cost of service and forego it. Narrow views of the meaning of service lead many to give it indiscriminately with little profit to themselves and harm to the objects of their benevolence.

Other obstacles are found in the limitations to which all of the service of the poor is necessarily subjected. They are the least resourceful among men. Their need is greatest and very often their response to refining influence is most delayed. The work of rebuilding the individual or the family, of eliminating fear, awakening ambition and winning the poor to industry and self-discipline is far more exacting than the ordinary tasks of normal life. Only full insight into the law of charity and the truth that underlies it will give the wisdom and the strength to obey that law in the tedious service of the poor. This difficulty is the more pronounced when mistaken views of poverty or ignorance of social processes that lie behind it blind one to the full range of personal and social demands made upon us by the poor. The North Star of the Christian's world is the neighbor who is in need.

Saint Vincent de Paul was constant in his use of the phrase "The poor are our masters." He inserted it into the vow made by the first sisters whom he consecrated to the service of the poor in the name of Christ. If the poor are our masters, their need and not our temperament or preference becomes determining. Hence the full duties of charity toward them involve intelligent study, restraint of sympathy and patience with the limitations which we cannot control. Those who are indisposed to make the effort required to serve the poor intelligently and with effect will serve them badly or not at all.

The simplicities of charity must be adapted to the com-

plexities of our social system and the complex problems of poverty. The causes of poverty are so complex and its circumstances are so stubborn that concentration, patient study, experience and training are required to do for the poor all that they need. Organizations are necessary as is specialized service. Most of our service of the poor must be vicarious, that is done by others for us. We are compelled, therefore, in obeying the law of charity to delegate the service of the poor to others who are qualified. We may not, however, delegate our solicitude. That remains always personal. They who surrender it misunderstand the law of Christ and defeat their own spiritual progress. The tendency of large numbers to delegate both solicitude and service and confine their duty to charity to the giving of money must hinder the full spiritual understanding of charity as the law of life.

The practical aims of charity are taken from the needs of the poor. The first of these aims is that of relief, the giving of food, clothing and immediate medical care as may be required. But the charity of Christ never lacks foresight. It will aim to prevent recurrence of the need and to assure independence, self-reliance and opportunity in order that they who suffer may attain normal strength. But the foresight of charity goes much farther. It discovers the social conditions and arrangements that single out the weak constantly and hurl them into poverty. It feels the obligation to work for such social movements and conditions as will stop this process and offer protection against dependence before it strikes the poor. It will aim to spread knowledge of poverty, to sharpen the conscience of the strong, to build up public opinion, to strengthen the cultural forces and promote the legislation required to put an end to the poverty that is degrading and hopeless, and to bring relief and comfort where human wisdom cannot succeed in bringing justice and independence.

As regards our own charities one duty remains clear. It is that of neglecting not a single activity that can serve the poor, or prevent poverty and bring the fullest measure of

refinement and security to the weakest of our fellowmen. No one who obeys the law of charity must do all of its duties. Every one will have some duty to perform, preferably the kind that he can do with best effect. But in the summing up of our charities as a whole, it would be a shadow upon them were we to neglect a single one of the far-reaching services that the plight of the poor invites. We infer readily from the foregoing that the relations between religion and charity are most intimate. From the supernatural standpoint the service of the poor is imperative because it is the outcome of our supernatural insight into human relations and valuations on the one hand and obedience to the specific command of Jesus Christ on the other hand. Historically the charities of the Church resulted from the spiritual vision of the Church, from her grasp of the immediate and universal truth of unity and law of service. The Church claims divine institution. It is the corporate expression of the mind of Christ, declaring His revelation as to belief and conduct. It is natural, therefore, to insist constantly upon the spiritual nature of charity and the spiritual quality of the service of the poor. The Christian denominations that look upon religion primarily as a problem of individual concern and tend to regard a Church as a natural fellowship springing out of identity of belief, are inclined to stress the social phases of poverty and of service with diminishing insistence in fact, if not in doctrine, upon the spiritual qualities of the law.

The Protestant author of the admirable life of Saint Vincent de Paul, E. K. Sanders, speaks of him as follows: "His vast undertakings were never so engrossing as to distract him from his life-long endeavor after self-purification." "To overlook even momentarily the spiritual bias of all his actions is to fail in comprehension of their purport; to remember his charitable achievements and forget the hours of prayer in which they germinated is to miss the real interest of his life." It is interesting to note that Professor Todd gives Saint Vincent de Paul credit for having anticipated the principles of modern scientific relief. The religious

basis of social work is described as follows in Todd's volume on "The Scientific Spirit and Social Work," while the volume commends strongly the dictates of scientific charity.

"There are certain aspects of Jesus' teaching which are basic to a wholesome concept of social work, and which may be called scientific without abusing the term. His concept of God as love and of all worship or service as love is the key to any sound process of social amelioration. His vision of social justice as laid down in the Golden Rule and the Sermon on the Mount is the greatest Magna Charta of human rights and liberties ever formulated. In his doctrine of the vine and its branches he lays down not only a plan for church organization—the church universal, the communion of the saints, the City of God, the Mystic Body—but he forecasts a leading concept of modern sociological theory; namely, that human society is an organic unity, if not of the biological, then of the psychological order. And, mark this, that organic unity as Jesus saw it seems to overleap every barrier of geography or race and to anticipate what we begin to call the international mind.

"If, as I believe is the case, religion and science are not absolutely opposites but are complementary, mutual correctives, then Jesus rendered science and social work a magnificent service by two contributions. First, His consistency, living and demonstrating the theory of God as ever-present and all-powerful. Second, His idealism; an absolute idealism which conceived God as all in all, a power that makes not only for righteousness but also for health, peace, and the life more abundant. It was this indomitable optimism which sustained him and which preserves and energizes the modern social worker whether he be churched or unchurched, Christian or non-Christian, or name any name prescribed in the codes whereby man must be saved."

The pathway to the temple of Christian truth erected by the hand of Christ to declare the splendor of God is traveled only at the cost of effort and constant struggle. Within us lie instincts, ambitions, limitations, doubts, scattered purposes, fragments of truth gathered into deceitful unities. All of them operate to confuse, mislead or dishearten us. From without us comes confusion from rivalries, from the allurements of ease, false teachers and debasing conflicts. Every one of these finds allies within the citadel of the soul and out of the collusion that results our betrayal is only too

often effected. Nothing can carry us past all of these dangers of error in thought and mistake in action except the vision of the full truth and the authority of every particle of that truth as found in the temple of revelation from which Christ, the Light of the World, shines in enduring splendor. He teaches us the unity of all truth, the brotherhood of all men, the unity of the race, the gentle compulsions of divine love, the supremacy of His Kingdom and its valuations, spiritual judgment of all things and persons, and trust in the obedience to His law that knows no doubt or hesitation. Only in complete vision, in complete trust, in complete consecration do we find the harmony of charity and the eternal foundations upon which it rests. Only when the spirit of Christ has unhindered sway over every recess in the broad savannahs of the soul do we share in the abundant life and sanctifying truth that He offers.

From this standpoint we gain mastery over certain fallacies that do much harm. The assumption that mere material relief can satisfy the full law of charity and excuse the benefactor from all concern beyond the hunger of the poor does much to obscure our understanding of the law of love and service. The heart that has gained the full measure of the love of God and of man feels impelled not alone to serve the poor but also to recast institutions, to master social processes and to labor without ceasing until all of the poor have been served and saved and poverty has been freed from its degradation and reduced to the smallest possible limits.

The assumption that one may disassociate service of the poor from religious truth, religious motive and religious inspiration strikes at the unity of life and at the harmony of the revelation of Christ. Such an assumption is surely out of place in the lives and efforts of those who believe in Jesus Christ as the Son of God and who profess obedience to His law. Similarly, one who assumes that the service of the poor may dispense with all concern for their benefactors, interferes with the complete harmony of the spiritual law of life. Nothing stands out more clearly in Holy Scripture

than insistence upon the spiritual value of service of the poor in the lives of those who serve them. The parable of the Good Samaritan was told in answer to the lawyer's question, "What must I do to possess eternal life?" The methods of efficiency that disregard this truth and subject service of the poor to the demands of economic axioms make insufficient allowance when they make any at all, for the place of charity in the supernatural unity of the race.

No one may excuse carelessness, indifference to results, methods that hurt directly, the poor whom we would serve. Any attempt to defend faulty methods or indifferent service or disregard the most effective methods of charity known to the mind of man, must be interpreted as an indignity in the spiritual life. A social worker whatever his motive, whose methods pauperize and enervate the poor, encouraging them in laziness, deception and fraud is as much their enemy as the economic tyrant who is willing to accumulate wealth at the cost of the agony of the weak. On this account the service of the poor requires supreme intelligence, eagerness to master effective methods of service, readiness to abandon ineffective ways when better ones may be found, humble self-effacement combined with industry and intelligence as all of these were displayed so creditably in the thought and action of the peerless Vincent de Paul. While these principles must guide every one who obeys the laws of surplus service and places his resources at the service of the weak, they place our charities as a whole under specific and compelling obligation to draw the best out of human experience and combine it with our understanding of the Divine law. Aptitudes and circumstances may govern the individual but our charities as a whole may claim no exemptions from the full claims of the poor upon us nor may we be excused from a single noble purpose or large endeavor developed in the entire field of social service and approved to the intelligence of the world.

CHAPTER VIII

PROPERTY

Poverty is an aspect of the system of private property. It indicates the point at which normal methods of gaining income and making provision against the physical and social risks of life break down. The property system has been developed through the frankest kind of appeal to selfishness and approval of its triumph. The impulse to "get" wealth, to accumulate and administer it as one wishes has been approved and universally rewarded. At the point where the principle of "getting" property breaks down dependence appears and the principle of "giving" enters. The giving of food and clothing to the poor is a phase of the distribution of wealth under altruistic not egoistic motives. The motives and valuations that operate here are fundamentally unlike those that govern the processes of acquisition. The timid, the dull and the awkward, those weak of body and mind, orphans, widows, cripples, who are unable to gain income through their own efforts live and hope by the mercy of those who give. The point of breakdown of the principle of self-seeking marks the frontier line of the kingdom of charity where the spirit of God and the sanctities of His law prevail.

The system of private property is one phase of the entire system of property that obtains in human society. Ownership and management of property may be simple and individual, as occurs when the owner of a small shop manages it without association with others. Property may be private in ownership but socialized in function as is the case when many hundreds or thousands are share owners in an industrial enterprise. They delegate management to representatives who determine all of the conditions of industry and

report dividends or profits to owners. To an overwhelming extent ownership of property is impotent in industry, since its complications are far beyond the capacity of owners themselves. In this way the conscience of property is weakened when it is not lost and the motives of accumulation are freed from the discipline of the Christian conscience of the owner. If we were to compel owners of property to hold and manage it themselves without merging it into amalgamations, the arrangement would overturn the world. There are other forms of associated private ownership of property as seen in the ownership of Churches, private schools, insurance and benefit funds and mutual benefit organizations of many kinds. This form has taken on greatest importance in life as a supplement to the outcome of the distribution of wealth effected through self-seeking.

Public property, all forms owned by city or state and managed for the common welfare is another fundamental feature of the property system as a whole. Streets, parks, governmental buildings, public schools and some forms of industry are public property. Municipal street railways, mines, railroads, water systems and means of communication are forms of industry that are at times owned and operated by the civil authorities. The pressure of Socialism is in the direction of practically complete ownership and management by the public of all industrial processes. It proposes to substitute the motive of service for that of profit and to adjust the entire production of wealth to that ideal. Now such a system of private ownership would be practically restricted to things that we consume in living and income would be confined to compensation for service alone. Such an arrangement would eliminate most of the motives of accumulation, stifle all incentives to it and place the selfishness that expresses itself in ownership, in practical subjection.

The proposals now favored so widely that look toward private coöperative enterprise in both production and distribution are intended to supplement private ownership and to retain the incentives and opportunities for private owner-

ship upon which progress and industry are conditioned. There are many who advocate in addition to such measures public ownership and operation of railroads, mines, telegraph and telephone for the sake of the public. Nearly all of the important social reform movements that aim at either social pressure or legislation have as their purpose the amelioration of the savagery of competition. The curbing of the strong and the protection of the weak are the two aims that inspire these efforts. Minimum wage legislation, factory laws and child welfare legislation are instances in point.

When we look upon poverty as a phase in the distribution of wealth we are compelled to take into account those who have property as well as those who have none. No view of poverty is adequate if it fails to take into account its relation to the state and to society as well as to the individual. Adequate dealing with poverty, therefore, involves constant attention to the whole system of property and to tendencies among its forms. The aims that inspire effort toward relief of the poor involve far-reaching modification of the institutions of property and control of the processes of production and distribution of wealth in the name of Christian ideals. The evolution of property forms has removed all of the physical inconveniences of ownership. Were property actually confined to the things that we consume in living, all of the ambitions of ownership would be limited by our capacity to hold and protect material wealth. If there were no such things as money or forms of credit and if no owner could transfer the custody of things owned, to others, the inconveniences of ownership would be prohibitive.

When we may accumulate money as a symbol of things instead of the things themselves we escape many of the inconveniences of ownership. But money should circulate. It is impersonal, good in the hands of one who has it. It may be stolen or lost. The possession of it in any quantity would involve much fear of theft and incite to theft if the fact were known. But the development of all forms of borrowing such as notes, bonds, certificates and the like removes the

inconveniences of ownership of money and makes wealth much more attractive. In the forms of credit it becomes personal, lucrative and convenient to own and safeguard. The modern passion for accumulation and the enormous valuation now placed upon wealth were made possible and inevitable through the development of infinitely complicated institutions of credit. The ownership and safeguarding of vast wealth has become extremely simple. Property has become in this way the object of intense universal desire. It is the depositary of indefinite power, key to mastery over life. The aspirations, ambitions, valuations of property in the lives of those who own it tend to fix their philosophy of life, their interpretations of religion and their judgment of the poor. Property has become a thing apart. It produces its own philosophy, its own outlook. Instead of remaining a phase of human rights it has taken its place in the thought of the world as a menace to those rights.

Paul Bourget remarks in one of his works that we shall think as we live unless we live as we think. Property has not obeyed the nobler thinking of the race and it has hurt the spiritual vision of life. Since it has not obeyed thinking, thinking has obeyed it. Our Divine Savior hurled many denunciations against those whose judgment of human relations was colored by property interests. He reaffirmed the sanctity of human rights and the supremacy of humane principles over every other interest in the world. They who hear His word and keep it aim to emancipate themselves from the tyranny of property thinking and seek the source of insight and judgment in the teaching of Christ. They who think with Christ and live as they think make no mistake in their judgment and they understand his law in respect of the poor.

Capital has evolved its own philosophy. It has shaped ideals and has stood with stern resistance against movements which would curb its power and correct its vision of life. The industrial, political, cultural, social and journalistic usurpations of capital are reflected in most of the tragedies that are heaped upon the lives of the poor. This remains true in

tendency and to a certain extent true in fact. No one may overlook the benevolence that has been associated with much property or fail to honor the kindly impulses that have survived its urging. In spite of the arctic temperature of the economic world, endowments of every kind, colossal sums devoted to charity and other ideal purposes make noble chapters in the history of private property. But the law of gravitation in the property world remains as described until checked by the power of great ideals that subject it to rigid control. Since nearly everything that is done systematically to remedy poverty involves some kind of moral or legal modification of property rights heretofore recognized, the larger service of the poor is accomplished only after much struggle. Life has become so complex; the equilibrium of the economic process has become so delicate that the slightest modification of factors in industry makes its influence felt throughout the nation, even throughout the world.

Since the poor lack the qualities that make for success in the economic struggle their poverty becomes a factor in economic life. They represent economic inefficiency, reduced powers of production, reduced powers of consumption and on the other hand a large economic cost of maintenance. Those among the dependent who are permanently helpless should have assurance of relief with dignity, assurance and peace. Those who can be made economically efficient, aided and guided to employment or trained for it, may need transitory relief. But duty toward them is not done until they have been prepared for their tasks in life and protected in undertaking them. One of the noblest aims in relief is to make relief unnecessary. When social conditions are such that the weak are unable to control the conditions of employment or are made to suffer unnecessarily in the industrial process or from social arrangements, the apostle of charity will be found fighting to improve conditions and modify institutions in order that the weak may be made strong and independent. There is not a point in all of the complicated processes of life that is foreign to the efforts of charity if the interests of the

poor are directly or indirectly involved. None of the fallacies, assumptions, fancies and extravagances of property enjoy immunity against the claims of the herald of charity who comes in the name of God to assert His law. Whether the spirit of charity assert itself in the relief and prevention of poverty or whether it is seen in the wider movement of social reform it remains for all time and in all circumstances the spirit of the law of Christ, the interpreter to man of the divine relations of brotherhood in His Kingdom.

When we view poverty as an aspect of the property system, our first view of the poor represents them as consumers. Regardless of the methods by which property is distributed or income is gained the poor must live. The food, clothing and shelter of which they have need must be provided. All material relief must keep in mind a minimum standard of living and insure to those who are helpless that standard. So long as we confine it to mere existence we accomplish but little. The standard of adequate relief must satisfy the reasonable needs of the poor regardless of their ability or inability to become producers themselves. This is a phase of the literal distribution of wealth under the principle of "giving," not "getting"; under the motives of altruism, not those of egoism. It is our duty to single out those who are entirely helpless and provide such relief in a humane and intelligent way. It is our duty to find all of those who actually or in prospect may become either entirely or partially able to support themselves. We must endeavor either to find labor or to furnish training which will bring to these some degree of economic efficiency. In this way we are called upon to be interested in employment service, vocational guidance or vocational training. In particular we meet here the obligation to direct those who are below the normal standard in health or mentality. It should be our aim further to bring the weak up to normal standards that will enable them to provide for themselves, regain their independence and make charity unnecessary in respect of them. If it is possible to bring them still farther and train them in the habits of thrift

and foresight, we shall enable them to make their own provisions against the harder strains of life associated with illness, death or involuntary idleness. It is interesting to note that the first savings bank was founded in Scotland in 1810 in order to conquer pauperism by training the poor in habits of industry and thrift.

These three qualities of service relate directly to the economic process of production, distribution and consumption of wealth. To that extent economic axioms must be respected and the exigencies of industry must be taken into account. But we discover here that moral qualities have a fundamental economic as well as spiritual value. Hence we are required to be moral teachers as well as industrial guides and to serve character as well as body. Temperance, the sense of duty, intelligent use of money, the habits of loyalty, honesty and self-control are fundamental. But the development of these qualities demands normal home life, decent and hope-inspiring conditions, confidence in the social order, effective religious teaching, reasonable protection of health and effective provisions for education. Now it is false to truth and unwise in effect to separate moral training from spiritual truth. Religion is called upon, therefore, to do its full work in the wide development of life in order that the fullest measure of truth and protection and comforting interpretation of the stern facts of life, may be assured. Industry, education, social reform, law making and religion must work, therefore, with mutual understanding and with singleness of purpose if we are to marshal our resources in dealing with poverty which remains perhaps for all time the most searching test of progress. Human inequality remains, therefore, a permanent problem for all charities. The control of the competitive process among unequals must be aimed at with strong insistence. The State must be called upon increasingly to bring the resources of the law to the mastery of conditions that escape all other control. Home, Church, school, must be made increasingly effective at every point. Anything short of these demands delays the day of justice and baffles the efforts made to deal effectively with poverty.

CHAPTER IX

WHO IS MY NEIGHBOR

When the young man asked Our Lord the question "Who is my neighbor?" he sought a definition. He had been told that he should love his neighbor as himself but he was at a loss as to the identity of the neighbor. In reply to the question Our Lord narrated the parable of the Good Samaritan and asked "Who was neighbor to him that fell among the robbers?" "He that showed mercy," was the reply. Whereupon Our Lord said, "Go and do thou in like manner." When we undertake to-day to show mercy to our neighbor we are at a loss for a definition that will guide us in determining the neighbor that we would serve. He may not be picked at hazard. We may not show mercy in a thoughtless manner. The Good Samaritan was confronted by no complexities. He was guided wisely and without confusion. In our day, however, when there are thousands of good samaritans who wish to serve from whatsoever motive and tens of thousands of others in need of help the problem becomes difficult. When society is divided along economic, religious and race lines; when conflicting philosophies meet in the service of the poor and the utmost of our endeavors will fail of what is required, careful thought and thorough organization become necessary to our endeavor whose aim it is to find the needy neighbor.

The law of love is imperative and universal in the Christian life. The law of service prompted by love is conditioned on our resources. The legitimate claims of duty, efficiency and development on our time and means and sympathy must be respected. The fallacies urged upon us by ease, luxury, mistaken ambition, imaginary needs and excessive solicitudes

for self-protection must be recognized and conquered. The claims of charity relate in varying degrees to the resources left available for the reasonable service of others after our own legitimate claims have met their satisfaction. When one has arrived at a Christian judgment of these claims upon one's resources, one is called upon to weigh the claims of idealistic interests. Community welfare, religion, education and other culture interests appeal to us for support and their successful maintenance depends upon our generosity. Devotion to these interests is praiseworthy in the extreme, but it does not appear to excuse us from the specific claims of charity. The measurement and sanction of these claims are beyond the scope of this study. Assuming that they are established and recognized we are called upon to undertake to find the neighbors to whom we should show mercy.

As life is organized those of approximately the same income live in the same neighborhood. The rich live among the rich. The well-to-do live among their own kind. The poor tend to be segregated to such a degree that the needy know only the needy. While common experience shows us that the most noble instances of neighborly service are found in the reciprocal relations of the poor, these are exceptional. They in no way interfere with the general process of our definition. This tendency to distribute population according to income extends so far that we find more or less exclusive circles in the laboring class itself. If he who needs me is my neighbor in the Christian sense, when I live among those who have no need of me I have no neighbors. Were I to live among many who had immediate need of me I would have so many neighbors that I would be utterly helpless in presence of them. We are thus enabled to eliminate proximity in attempting to find our neighbors.

The processes of life perpetuate this condition. The strong know only the strong and the weak know only the weak. Friendships, intermarriage, acquaintanceship and association follow along these lines and make this condition self-perpetuating. Normal social relations follow the plans

fixed by income and culture. Association among those of different income and culture planes occurs only by exception. It does not occur frequently enough to become a factor in our thought. There is fortunately a certain progress upward from lower to higher social and cultural planes found among those who are exceptionally gifted in mind or character. We pretend to be surprised, if not shocked, when one marries "beneath" one's social station. In fact, we do not know our neighbors whatsoever our social class. Complete indifference and lack of all information are not only possible but probable among the inhabitants of a modern city block. Locality fails altogether then to indicate the neighbor whom we would serve according to the command of Christ.

Since we are compelled to live in close physical proximity with large numbers of persons civilization has developed the forms of conventional privacy by which we protect ourselves against undue invasion of our lives by others. Those who are near us physically are kept at a distance socially. Life would be scarcely possible in a modern city except for the protection that we gain through respect for privacy. The customs of privacy prevent strangers from speaking to one another, prevent us from asking impudent personal questions, forbid us to look at the book or the letter in the hands of those near us in a street car. The more closely we approach one another the more insistent are the obligations of privacy in order that we may live at all. The cultured man or woman holds curiosity about others in complete control. The result must be a shrinkage in human sympathy, cautious approach to social intercourse with others, a mental habit that leads us to mind our own business and not to interfere without reason in the affairs of others. Thus the free and spontaneous appeal of sympathy and interest in one another and of attention to one another's affairs is practically forbidden. Even among the poor there is a form of self-respect, an appreciation of privacy that leads them to hide their distress against the inquiry of those who would serve them. One of the tasks of the friends of the poor is to find

out how to serve these without giving offense, without breaking down that refined self-respect which is one of the flowers of culture. There can be no doubt that many carry the principle of respect for privacy too far and lose interest in seeking the neighbor who may be in need of mercy.

Those who enjoy the finding of fault with social workers express their sarcasm by calling these "busybodies," "meddlers" and the like. There is no doubt that the problem here hinted at is one of the most delicate to be met in the service of the poor. We do feel warranted in asking them questions concerning intimate personal life which we would never dare to ask of others. And yet information of this kind is necessary if we are to be of assistance at all. The inertia of the poor prevents them from helping themselves. The assistance that comes to them comes from a class alien in social standing, association and experience. The nobler the type among the poor the more delicate is their sense of privacy and their reluctance to see that privacy invaded. Much of the argument made against so-called systematic charity rests upon the assumption that office records are an unpardonable invasion of privacy. At the same time, many of those who are careless as to the results of their work among the poor are apt to hide faulty methods behind an exaggerated alleged respect for the feelings, that is for the sense of privacy that the standards of civilization permit us to cherish.

Proximity does not define neighbor for us. The customs of conventional privacy interfere greatly with the processes by which we might find and serve our neighbor. One might be led to conclude then that contact in the organized service of life would furnish the definition of neighbor whom we would love and serve. But we are disappointed again. Not even the essential service of life that brings us into close contact with one another serves this purpose.

Life is fractioned. One life touches another in one way but the relations are confined to that one contact. No one can come closer to us than the servant in a home. She comes from the weaker social class. Only too often has she need of neigh-

borly service in the Christian sense whether it relate to physical, mental or moral distress. But conventional privacy places a barrier between her and those whom she serves. She does her work, receives her wages and goes her way. Now and then kindly human relations are established but the modern type of servant possesses a degree of dignity and shows an insistence on privacy and independence that keeps her mistress in her place. The newsboy, the milkman, the messenger boy, the drivers of the grocery and laundry wagons who came to our doors daily and minister to our recurring wants are in many, if not all, cases in need of some kind of neighborly interest and service relating to either health, home life or wage conditions. And yet we do not know their names. We know nothing about them. No human relations are created between them and us although the orderly movement of our intimate daily life is conditioned on their service. Life is fractioned here and relations remain entirely impersonal.

Nor can the condition be otherwise. Each one of those who render service of this kind comes into touch with a multitude of homes. Attempt on the part of any one to engage them in conversation would disorganize their service and disrupt the neighborhood. Not choice but the fixed demands of life force these relations upon us, bring us together in economic intimacy and separate us in complete social estrangement. And again, we ourselves come into touch with so many of these in our daily life that it would be impractical for us to attempt to take a human interest in every one of them. Unless we discipline our sympathies we shall scarcely survive at all. Thus we gain no assistance in seeking the definition of neighbor from the economic services rendered to us in the most direct way daily by representatives of the weaker social classes, many of whom are probably in need of friendly service.

We might expect the bond of industrial employment to have some effect in determining Christian relations between strong and weak, in defining the neighbor in the friendly

serving of whom the employer might obey the obligations of Christian charity. But again we are disappointed. The mental outlook of the employer is primarily economic. He belongs to his class. He thinks and feels with his class. That class embraces a philosophy and follows a practice that result generally in the fractioning of life again. Relations remain impersonal. Labor is performed. Wages are paid. Relations are ended. The historical antagonisms that have developed between employer and employed so dominate the mental attitudes of both that the holier relation of neighbor seems unbusinesslike and out of place. The competitive struggle dominates the outlook of the employer. As the number of those who work for him increases he takes refuge to his economic advantage against the human sympathy that might be his undoing. Furthermore, the typical modern employer is ordinarily not an owner. He is rather a manager. Generally speaking, the owners of an industry do not manage it and the managers of an industry do not own it.

The scattered owners who enjoy dividends have no knowledge of conditions under which business is conducted. So long as generosity of impulse increases cost of operation and reduces dividends, affects credit and the values of stock, business rules sympathy and generosity out. A broad review of our industrial history shows the horrible and inhuman extremes to which separation of employer and employed have led. Capital has asked labor to carry uncompensated the frightful risks to life, to limb and to health that have been associated with the feverish development of industrial processes. Hundreds of thousands of industrial accidents that resulted in death; hundreds of thousands of instances of occupational hazards that robbed working men of their health, deprived families of their breadwinners; robbed children of their parents and hurled helpless, maimed and broken, men, women and children into the pit of dependency declare the failure of Christian relationship, sympathy and love between employer and employed.

We may take into account all of the types of noble-minded

employers that have endeavored to foster human relations with employees. We may take into account all of the instances wherein the distress of the weak is due to their own fault, sin, treachery and indifference. After making most generous allowance in both directions the facts of our industrial history still write a full indictment of the strong ones of the earth. They have builded an economic empire that gave them imperial sway over uncounted thousands of lives which they used with pagan indifference to the claims of humanity and Christianity. Much of this is due to the exactions of the competitive system and the mental outlook that resulted from them. Much of it is due to general conditions which the single employer could scarcely master. Whatever the circumstances the harvest of disaster, death, disease and dependency that resulted challenges the human and Christian sympathy of the world. While employers in individual cases find it possible to be neighbors in the fullest sense of the term to those who labor for them, the bond of employment has not operated and does not operate generally to unite strong and weak in bonds of Christian love and kindly service.

We might expect the bond of faith to define neighbor for us. Religion continues to teach the doctrine and foster the spirit of the charity of Christ. But every one of the factors already mentioned interferes in one way or another with the social relations of Christians. The complexities and mandates of social organization, the social cleavage between strong and weak, between cultured and uncultured follow us into the house of God itself and affect mind and sympathy in varying degrees. While religious charities, particularly those of the Catholic Church, have done wonderful things in the way of service, these charities represent a reaction made necessary because the bond of faith does not automatically and directly define neighbor for us.

None of the social bonds described have of themselves operated to furnish automatically definitions of neighbor which enable strong and weak to cultivate the spirit of love

and service that stands out in unparalleled grandeur in the ideal of Christian life. Again we must allow for exceptions. But these do not impair the truth of the general statement as made. We are confronted in this way by social classes and class estrangement, unequal distribution of strength and weakness, lack of normal definition of neighbor by the ordinary processes of life. But the law of Christ's love has not remained inoperative. Christian sympathy has been sufficiently strong in Christian hearts to do in one way what has been found impossible in another. In this way the relation of neighbor in the Christian life has been made vicarious and service has become indirect. It has become necessary to seek out the poor. They have been found in such multitudes and in so many types that their condition has offered a challenge to Christian sympathy and the intelligence of the world.

Poverty has become so complex and the helplessness of the poor is so many sided that the service of them has become exacting and technical. We have been compelled, therefore, to specialize in the service of them and to become systematic and thoughtful in that service. The relief organization which assembles those who are skillful in the service of the poor and gathers the resources available for this service represents the combined typical Christian sympathies of the community and gives promise of most effective neighborly service of the poor. We turn, therefore, to the modern relief organization for the answer to our question, "Who is my neighbor?" We give our personal service and our means to the organization and ask it to administer these for the most effective service of the poor. Service becomes to a great extent vicarious and indirect.

Whenever it is possible for one who is strong to find a family or a person in need of whatsoever kind, the definition of neighbor is admirably supplied by the circumstances. This will remain for all time the ideal relation. In as far as the service is given intelligently and with sympathetic personal touch nothing is left to be desired. But there are

so many of the poor who cannot hope for such direct and intimate relationship with the strong and there are so many of the strong to whom the ordinary course of life does not make known particular instances of need that can be adequately met in this way that we may not represent this method as either adequate or satisfactory.

When we look upon poverty as the plight of the individual or family we find dependents in such numbers that organization of relief work becomes imperative. As we gain insight into the forces that have made them dependent and as we gain understanding of the processes that kept them so, we find need of foresight, thought and system. It is difficult to see how any lover of the poor can doubt this. If we look upon poverty as a plight of society rather than of the individual we find it necessary to organize the forces that can act upon society, strengthen its conscience and remedy conditions. If we look upon poverty as a phase of injustice and a plight of the State we find need again of concerted action, unceasing effort and sacrifice in order to adjust the institutions of law and the processes of its administration to the requirements of the poor. From whatsoever standpoint we look upon the problem we find organization, insight, training, system and principle necessary in order to restore relations between strong and weak which will temper the former and encourage the latter in the spirit of Christian love.

Organization, training and system are required in order that we may find our neighbor and serve him well. In addition to the reasons alleged there are others which it may be well to mention.

The law of Christian charity rests in a supernatural attitude, expresses itself in an impulse and reaches its termination in a service. Insistence upon truth, impulse and motive without regard to outcome would be a mistake, an offense at least against the exalted dignity of love. If love may lead parents to err in dealing with their children, love may lead the strong to err in dealing with the weak. Giving to a neighbor and serving him hurriedly, thoughtlessly and with-

out intelligent attention cannot be the fine flower of Christion Charity. We are compelled to discipline our love in order that we may serve and not harm the poor. This is true in all cases but notably true in these days.

The tendency to insist upon motive without due regard to outcome in dealing with the poor is aggravated somewhat by the habit of over-idealizing them. By first intention pity and love lead us to see in them only their suffering. We resent the insinuation that there may be among them tricksters, deceivers, sinful men and women, bold, defiant and tricky children, those who are willing to trade on our sympathy and lie and cheat to gain their purposes. Again, we are disposed not to think that the poor suffer the penalties of ignorance and bad judgment. When our sympathies are aroused our critical habits retire. Love prefers to live in the present and not to take long outlooks. It is made to appear cold, inhuman and calculating, to favor investigation, to distinguish between worthy and unworthy poor, to serve the former with care and the latter with sternness. Now training, system, method are intended to meet these problems; to overcome the difficulties of multitudes, to seek out all who suffer and serve them well; to seek out the unworthy and deal with them as they deserve, and above all to protect the poor against the mistakes of their friends whether trained or untrained.

CHAPTER X

PRINCIPLES IN RELIEF

The principles that ought to guide us in finding and serving our neighbor as the Christian law of life requires are indicated by the factors in the situation which confronts us. The Good Samaritan saw, felt, served and remembered. To-day there are thousands of good samaritans and tens of thousands of victims of poverty. We must add to the duties enumerated that of thinking and managing. The relations among the good samaritans must be thought out in order that the full strength of society's resources may be brought to bear upon the full range of the problems of poverty. Although the poor are counted in multitudes it is extremely difficult to have accurate information about them, to gain insight into the implications of their poverty, to adapt service to need with intelligent kindness and to master the forces that prostrate our dependents. Hence there is profound need of thinking concerning the poor. We must investigate poverty, measure its extent and classify its kinds. So long as any of the poor are overlooked the work of the good samaritan is not complete. After gaining knowledge of facts we must by thinking find out what they mean. Conditions cannot guide us until we interpret or understand them. Upon our understanding of the forces in poverty and the full meaning of its facts we must base thinking, develop methods, standards and policies. We must interpret past and present experience, compare results, recognize our failures and set forth full knowledge of our vindicated wisdom in the service of the poor. Furthermore in these days of conflicting social philosophies and currents that run counter to Christian ideals, we must by thinking declare the Christian ideals of

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service, maintaining its spiritual motive in full vigor and holding intangible compensations of God's Kingdom before the minds of those who serve the poor for the love of Christ.

The relief organization assembles many good samaritans and coördinates their efforts. It pools the wisdom, impulses, and experiences of many in one fund, available in kindly ministration of the poor. The principles that are now set forth are presented as applying to the relief organization primarily since it is representative. Poverty indicates not only material want but also conditions of body, of mind, of character and of social outlook which are more stubborn and determining than physical need can be. As the climate of a country will explain in general the health of its population but not that of any one individual, the atmosphere of poverty reveals the operation of general forces and results among the poor without necessarily explaining the poverty of any particular person. Keeping in mind then the fact that relief organizations as a whole deal with poverty as not only the plight of the individual but also of society and of the State and Christianity, we are called upon to formulate principles that apply to them, and concern in a less marked manner individuals who may do much relief work alone.

Divergent views are found among the good samaritans. They are found among Catholic good samaritans. Many of these differences can be reconciled to the advantage of the poor when care is taken to understand points of view, facts and processes in relief work.

Over-idealism must be avoided in every form of service of the poor. Idealism relates to ends rather than to means. It is a mistake to clothe the poor in a halo that sets them apart in the world as in enjoyment of peculiar exemption from ignoble traits and indulgently excuses them from the law of effort and the exercise of will that condition human growth of every kind. There are noble and ignoble, honorable and tricky, shrewd and dull, candid and indirect men, women, and children among the poor as there are in every

other circle of life. We may put the halo above service as indicating the mind of God, but we must deal with the poor as we find them in temperament, character, outlook and habit. When Our Lord placed the service of them very near to His Divine Heart He lifted them above none of the limitations of ordinary life.

There is danger of excessive idealism in the belief that poverty can be exterminated and that fundamental social reorganization with that in mind is a reasonable aim. This is the mistake of movements and philosophies that belong to the extreme radical group of social activities. The most practical touch of wisdom in the Encyclical of Leo the XIII is that which advises intelligent patience with the limitations of life. On the other hand, one must avoid the gloomy view that practically nothing can be accomplished among the poor except the relief of their material wants. This view misdirects efforts, hurts the poor infinitely and robs their friends of nearly all, if not of all, practical wisdom. It is a view which rests on faulty understanding of the facts of poverty and of the laws of social and individual growth. All ideals require management. When one is too near to them or too remote from them one is seriously hurt. Common sense, which is nothing other than objective judgment, prevents us from attempting the impossible and from neglecting the possible in social service. Dickens gives us in "Bleak House" a striking lesson when he gathers at the side of the dead baby in the bricklayer's miserable home, Ada and Esther, who had no world vision but loved the poor and knew how to help and comfort them, and Mrs. Pardiggle, who was impersonal, philosophical, pompous and useless. It is no less a mistake to see too much than to see too little in working for the poor. Standards that are too exacting are quite as faulty as standards that are too low in social service.

Much harm is done among good samaritans who drift into arbitrary views of poverty, which result largely from temperament, preference and limitations. Real self-discipline is necessary if one is to be emancipated from such tyrannies

and is to deal with the poor in the light of actual information gathered, sifted and tested by the ordinary methods of intelligent observation. There are many assumptions floating around in the world that do great harm to the service of the poor. To assume, for instance, that the poor exist in order that the rich may have occasion to exercise certain virtues toward these; to assume that the poor are entirely to blame for their poverty or not to blame at all; to assume that they are born to their lot and should not be disturbed by aspiration for better things cannot fail to work disaster upon both strong and weak. There is no other field of human endeavor wherein painstaking observation, freedom from bias, docility of mind and discipline of purpose are so necessary as in working for the poor. Expecting too much from them is as harmful as expecting too little.

There are four distinct classes of persons to be kept in mind in discussing the relations of the strong toward the weak. The first class is made up of those who know nothing or practically nothing about poverty. They have wealth, culture and leadership. They are remote from all conscious contact with the poor. The circle of life is drawn for them and the poor are excluded from it. Our task here is to force information into these circles, to spread knowledge concerning the facts of poverty with such vigor and effect as to force upon them the information which ordinarily conditions intelligent love of the poor. This is a problem of publicity, of propaganda by information. It is fundamental in dealing with poverty as a problem of society and of the State. There may be found in these circles certain forms of vague sympathy, a certain willingness to give money that in some undetermined way will go to the poor. But the strong will never have any understanding of the laws of Christian life and the responsibility of their culture and power until knowledge of the elementary facts and general conditions is forced upon them. It is not altogether uncommon to find employers who have been utterly ignorant of most distressing facts in connection with the lower types of

labor employed by them. Only when the strong are strong enough to yield their strength will all be strong. Only when the weak are redeemed from misery, fear and degradation may the strong hope for the approving benediction of the God of love.

There is another class who have sufficient knowledge of the facts of poverty to serve all useful purposes. But they judge these facts in the light of mistaken philosophy and thereby exempt themselves from any obligation to act in the circumstances. Such persons hold, for instance, that the poor are chiefly to blame for their distress, that poverty is a social status in which the poor should be contented, that they themselves as custodians of wealth and power administer wealth for industrial and social progress as they will and not as the spirit of Christ dictates and that contributions for the relief of urgent suffering fulfill their duty. The problem here is that of awakening conscience, of correcting philosophy and imagination, of teaching the larger social and Christian obligations of life in view of its solidarity.

There is another class whose members obey the principles of Christian wisdom and the impulses of Christian charity. They are sympathetic, alert and intelligent. They know their duty and aim to do it. From this class we recruit that noble army of good samaritans whose intelligence, generosity and even consecration impart a tone of moral and spiritual grandeur to their work. From these ranks come all types of relief organizations. Here we find scholars, wealthy men and women, priests, Sisters, philanthropists, social workers in thousands; good samaritans all who face their simplest tasks with courage and patient zeal. From among these we single out as of present concern all representatives of organized Catholic effort on behalf of the poor; communities of Sisters and of Brothers, priests, bishops, laymen and women, all of whom seek their inspiration from Jesus Christ, measure their efforts by the standard of His law, sustain by their example and teaching the spiritual dignity of service.

All of these represent an initiative that declares the vital-

ity of the charity of Christ in His Church. Their activity on the whole results not from the decree of Church authority but from the operation of Divine grace and a noble will. They are called upon to maintain what is noble and permanent in the traditions of the Church and to seek out from the results of scholarly effort, experience and thought, everything that is wholesome in all modern service of the poor and enrich their own service by it. They receive from Christ the best in motive and the noblest in moral dignity. It is their privilege, better, perhaps their duty, to find the best in human effort and bring them together in the service of the poor.

The service of the poor is an organic part of the Christian life.

The Church accepts the teaching and example of Jesus Christ as fundamental in determining values in this service. It is amazing to note how intimately Our Divine Lord identified Himself with the poor, how expressly He commended them to the strong, with what affectionate understanding He exerted His Divine power in their behalf. All of this is an aspect of spiritual discipline of self-seeking. Men should love one another in the unity of grace and faith. That love should express itself in the strong by their service of the weak. Selfishness, self-seeking, social exclusiveness, shrunken human sympathies, inordinate love of wealth and power are made hideous in the glow of Divine Revelation. Christ's vision is that of a united humanity, the bond of which is love. Strength is sanctified by serving weakness. Its religion is vain unless it be prompted to this service. Wealth is sanctified by serving poverty. Health is sanctified by serving disease. Virtue is further sanctified by serving sin. The free are sanctified by serving the enslaved. Learning is sanctified by serving ignorance.

Destiny in God, brotherhood with fellowmen, the sanctity of human personality, the trusteeship of strength, the law of surplus service, the primacy of spiritual values and relations over all other interests in life are foundation truths

upon which the structure of Christian life must be reared. Love of fellowmen, reverence for them, service, disciplined valuations result directly from these essential truths and become law to them that believe in Jesus Christ. Whether weakness be of the body or of the mind or of the soul, its claim upon strength is sanctioned forever. Love of ease, love of power, love of wealth, are subjected to the higher law. They take on a forbidding ugliness in the world of the soul. Self-effacement, thoughtfulness, service, unity and kindliness are essential humanities, the social outcome of brotherhood rooted in Jesus Christ. Personal service of the poor in whatsoever manner becomes almost sacramental, an outward sign of inner grace, proof that the soul has heard and obeyed the law of love.

The impulse to associate personal love of the poor with abiding faith in Christ is so thoroughly organized into the historical conscience of the Church that she meets with deep regret all tendencies that would secularize the service of the poor or make it a merely natural phase of social progress. Emphasis on the spiritual nature of charity as both attitude and action is in no direct conflict whatsoever with so-called scientific or systematic charity. The Church must use science and system to the utmost in doing the work to which she feels called. The motive in supernatural charity is static but the methods change. The impulses of Christian service operate through the terms and relations of their time. When science and system isolate the service of the poor and see it in merely a natural phase of social progress, it introduces a quality of motive and a tone that are foreign to the supernatural. It is not sufficient in the Christian view to recognize that religion is a good thing socially. We must insist that it is a divine power, carrying a divine message and that there is a divine warrant, divine compensation for everything that we do for the poor in the name of Christ. Nor may we overlook in respect of this the spiritual reaction on him who serves the poor. Our Lord on many occasions mentioned the compensation that followed this service. The

habit of looking upon the Christian life as the unfolding of the power of God in human form and relation leads us to seek and to prize the spiritual enrichment and the holy joy that result from the consciousness of carrying out a literal command of Jesus Christ in a literal manner.

No one should wish to hide or excuse errors that result from a mistaken interpretation of this truth. There have been and there are those who insist too much on the spiritual nature of charity and too little on the requirements of common sense in their way of serving the poor. No beatitude was pronounced in favor of those who serve a noble cause in a faulty way. One who believes that the supernatural motive in relief work excuses us from painstaking care, from thoroughgoing methods, from most exact solicitude for the outcome of our efforts is not a worthy representative of Christian charity.

Many alleged faults of religious charity are discovered by judging it in the light of an ideal in charity to which no human power can attain. Thus for instance, the judgment of the work of an orphan asylum containing two hundred children is far more severe in the minds of critics than the judgment that these would express concerning the rearing of two hundred children in fifty normal homes. So long as no allowance is made for average human results in rearing children in an institution and comparison is made to the ideal outcome found nowhere it will be impossible to do justice to institutions. But after all of these allowances have been made we must have the courage to admit mistakes when we make them, docility that makes us eager to improve and supreme earnestness in the effort. Were the critics of religious charity more scientific than they are, did they confine their judgment to carefully sifted information, or did they take into account all of the facts needed for an objective judgment, the atmosphere of the world of good samaritans would be notably cleared.

In all methods and policies in relief work the supremacy of the moral law as interpreted by the Church remains unquestioned.

The Church holds that she is the authorized guardian of Divine Revelation. She holds unyieldingly as well, to her claim that the will of God is the law of life and that that will is made known in its essential bearings through the constitution of human nature, the demands of its welfare and Divine Revelation. She insists that the spiritual bearings of all human activity are ultimately determining. The Church claims furthermore a disciplinary power over her children by virtue of which she defends the frontiers of the moral law as may be required in the serving of the whole spiritual purpose of her divine mission.

We are not to infer from this that any high-handed indifference to human progress or to the lessons of human wisdom is to be expected. The Church aims to take account of the results of thought and the lessons of experience at all times. She is eager to appropriate to her practical wisdom all of the results of human thought and experience. She keeps in mind, however, in her practical judgment and in the policies that are subjected to her discretion, the limitations of her children, their craving for definite moral guidance, no less than the irresponsibility and recklessness with which new theories and plausible policies are offered to a credulous world by irresponsible thought. If history teaches us any lesson with unmistakable clearness it is that wisdom lies in long outlooks and slow advance. Half of the genius of any historical epoch is engaged in undoing the mistakes of the age that just preceded. The full harvest of poverty and degradation that causes the world so much concern to-day is the historical offspring of principles heralded as truth a century ago, principles in which the Church no more believed then than she does to-day. She feared rampant individualism a century ago no less than she fears it now.

Some one with no sense of the heavy responsibility of his words proposes euthanasia, for instance, to ease death of

helpless cripples brought about under medical direction. This excites horror everywhere outside the Church as well as within it. The Church sets her face against it because she interprets it as a violation of the Commandment "Thou shalt not kill." Science proposes surgical procedure with criminals and imbeciles to prevent the perpetuation of these anti-social types. The Church refuses her approval until she can gain time to understand whether or not such a procedure is a violation of the natural right which the victims have not necessarily forfeited in their condition or by their behavior. Many scholars, who are students of social conditions, propose a restricted birth-rate as a measure in dealing with poverty. The Church finds this proposal in conflict with her understanding of the moral law and she forbids with stern insistence any connivance at such policies. She finds this a mistaken method of dealing with social injustice.

Throughout all such experiences in which the Church finds herself at odds with proposals made in the name of so-called progress she is mindful of the law of God, the nature of sin, of the sinful tendencies of the human heart and she aims to hold before humanity the full majesty of the Divine Law and the subtle tendencies by which men seek to escape its discipline.

In all relief work of whatsoever kind the presumption is against action by the State and in favor of private initiative.

This initiative may appear in the form of individual or collective effort. The presumption does not forbid State action. It yields when the facts warrant yielding. This is essentially a principle of political democracy. It is not distinctively Catholic nor can it be. It is probable, however, that emphasis upon the principle is more marked in Catholic than in other circles. It is in complete harmony with the principle that makes the service of the poor essentially a religious act. Democracy in its wider sense is primarily moral and spiritual and secondarily, political. It involves a high type of social order with a minimum of

coercion. It means that freely playing social and spiritual forces have definite functions in the service of social justice and in the maintenance of order. The Christian who is thoroughly socialized is conscious of a wide range of social responsibilities, the sense of which is imparted through his religion. Society develops mainly through exercise of its responsibilities. In proportion as we strengthen the freely acting social forces through public opinion, home, Church and school, through every kind of voluntary cultural association, we improve character, discipline selfishness, promote ideals and insure effective idealism in the regions of the human heart to which the coercions of civil law can never penetrate. In proportion as we multiply the tasks of the State we decrease the chances of seeing them well done. All of this belongs to the very essentials of democracy. The Church has thorough understanding and profound sympathy with it.

This principle must be understood with care and followed with discretion. Whenever conditions become such that grave injustice results and the action of voluntary forces of society is not effective, we must not only set aside the presumption against State action but also do our utmost to promote legislation without delay or evasion. As a matter of fact we are in that condition at present. We find that poverty is one of the most pressing problems that confronts the modern State. The failure of justice under present law and procedure; the conditions and processes which subject the poor to stubborn and searching dangers at every point are of such a character as to make imperative, reforms of actual institutions, the enactment of many new laws and even the amendment of constitutions in order that the State may be compelled to meet conditions with a more effective hand. None who are well informed on the facts of poverty can fail to realize that the interests of social justice force us as never before to do our utmost in promoting legislation in the interests of the weaker social classes.

The State is the most powerful agency that we now know. Social life is divided into many conflicting tendencies. The

State is the only social force in which all of the interests and elements of national life are now united. Furthermore, the State has effective control of the vast resources of society. We have gained in the knowledge of the facts of poverty and in the understanding of its processes. The conscience of the world is overwhelmed by this deeper insight into human distress. It is natural, therefore, for us to turn to the State with increasing frequency and to ask its intervention in dealing with problems of poverty. Perhaps we need now as never before to remind ourselves of the principle in question and to endeavor to arouse a deeper sense of social responsibility which will lead to more effective social action beyond the law in the interests of the poor.

The presumption against State action is further supported by the principles of good psychology. The history of State action in respect of the poor is not an unbroken record of high efficiency and inspiring results. The rigidities of administration interfere greatly with the adaptability essential in working among the poor. As laws multiply we transfer responsibilities from our own souls to the soul of the State. There is prospect of enervating the poor themselves who can be dealt with more effectively and more intimately by private than by public agencies. Franklin is quoted as having said: "I have observed the more public provisions are made for the poor, the less they provide for themselves." Attorneys tell us that men with large means who wish to make bequests in the interests of the poor prefer to make their gifts to agencies unassisted by public funds. At times appeal for enactment of laws in the interests of the poor rests on false grounds. If adequate information concerning the facts and implications of poverty were forced upon the public in a way that permitted no escape, it is beyond doubt that far more would be done through volunteer effort than has been done in the past. If cultural agencies insisted on forcing on the public conscience, understanding of social responsibility for poverty much would be accomplished. So long as we permit owners of wealth and wielders of power to

remain ignorant of the facts of poverty and to hold their conscience free from the sense of measured responsibility, it will be necessary for the active friends of the poor to invite intervention by law.

Relief work is done most effectively through organizations. Ideal service of the poor is accomplished when the strong and the weak, server and served are in immediate personal touch with each other. This is notably true when the giver is intelligent and the beneficiary is honorable and sensible. Poverty remains for all time a plight of the individual person or family. Emergencies against which the poor have neither foresight nor means must be met as they arise, with as little delay and delegation from one to another as is possible. If an emergency is real in the sense that a family is confronted by acute distress, unforeseen and not in anyway dishonorable, it is well to act without delay, thought or system and give relief at the time and for the time. If the problem is fully and finally met in that way, its history is at an end. However, an emergency of this kind should serve mainly as an introduction to a dependent family not as a farewell. Once leisure is possible, the relief agency and its method become necessary if service is to be effective and thorough.

In this way, we may set aside emergency relief which is exceptional, not typical nor complicated. The situation is as simple and the remedy as direct as was the case with the Good Samaritan. One may easily become lax in interpreting emergencies and in this way cause much harm. A woman or a cripple who is allowed the lucrative indignity of begging on the street does not present an emergency to us that can in anyway justify the hurried if even kind action of throwing a coin into a tin cup. It is far nobler to discourage the practice, to look up city ordinances on begging, to send a social worker to follow the beggar to her home, investigate her needs, give her immediate and continuing assistance as required, and in this way give proof of chivalrous Christian interest in her welfare. Indiscriminate giving is

a lazy impulsive compromise with an accusing conscience that charges us with doing less than our duty to the poor. When it is not that, it is an emotional luxury which we enjoy, perhaps "the luxury of doing good." A hungry man may ask for money to buy food on a cold night. It is easy to give it, to feel the glow that a good deed imparts to a generous soul. Yet it would be nobler—and more scientific—to accompany the poor man to the restaurant to sit with him as host and guest ought to sit in easy conversation and unsuspecting confidence. Yet this nobler way is not popular, not practicable or effective. It would be far more noble to develop at once an interest in all of the hungry men in the city; to study provisions for them, to encourage effective arrangements on an adequate scale for every hungry man who is within reach. Here as elsewhere we find ordinary forms of motive and feeling at work. The noble types among the poor are the least vociferous while the unworthy are bold and in evidence. They who throw their coins thoughtlessly, as occasion invites, do, it is true, foster a noble impulse in themselves, but at the same time they shut their eyes to a wider vision of God's work, and they hurt by implication, if not in fact, the larger impulse of society to deal with problems of distress in a large and effective way. Perhaps Professor Baldwin has summarized the thought in a way worth noting as leaning, as a psychologist would, toward the "reaction" on the giver as of more importance than system.

"In the organization of charities, for example, in the large cities, much has been gained, no doubt, by what is called 'constructive charity.' The charity society receives and dispenses the gifts of the charitable individuals. It certainly prevents much misplaced giving and discourages vagrancy; its ends and its results collectively considered are good. But its results upon the individual are in many respects bad. The immediate responses of his charitable impulse are prevented; the knowledge of the single needy person is made remote and secondhand. The beneficiary is classed as "case

number 10" and treated with thousands like it. The bowels of mercy are succeeded by the wheels of the typewriter, and the ready smile of human sympathy gives place to the curves of the statistician. Every citizen should support organized charity, but he should also reserve some small change in his pockets, and he should every now and then indulge in a debauch of capricious and sympathetic giving, simply to keep alive in himself the springs of divine and spontaneous charity."

The law of progress tends to make relations fractional and impersonal. Lives touch at one point and the contact ends there. Business men are not friends because they trade with one another. Neighbors are not neighbors because they live in the same city block. Professors and students have an academic, too rarely a wholesome friendly relation. Men and women who worship God at the same altar, nod as they come and go, yet rarely know one another's name. If then in the normal course of successful life we are socially remote, impersonal and reserved, it is not a source of wonder if our relations with the poor are impersonal, remote and fractional. When we recognize this as a fact in life and we suggest methods in relief, such as system, foresight, record and interpretation, we follow the custom of the world and the law of life. This is the more necessary because of conditions which dishonor society, combined with impulses which declare our valiant ideals of Justice and Charity. There are so many poor, so many in distress, so many beginning life in hunger and neglect or ending it in dismay and pain or fighting adversity in blind helplessness that we feel urged to seek them out, to overlook none, to help all and cheer them. There is no way worthy of our power to accomplish this except by system, method, foresight, investigation. These are devices to multiply our energies, to overcome problems too vast and complex for our divided energies.

There are amiable Samaritans whose sympathy lacks discipline and whose judgment inspires neither confidence

nor respect. How shall we protect the poor against these except by the discipline of system and the barrier of organization, plan and record. All of these can be of use somewhere in the battle against poverty and misery. But their place must be found and they must keep it. There was much heart in a Red Cross director who had charge of preparation of surgical dressings during the war. Everything that a certain important social leader did was done badly. She was so generous, so amiable, so discreetly vain and sensitive that no one interfered with her work. But her output was carefully put aside and each night it was turned to other uses.

We may not leave to chance the touch that arouses men or the knowledge that will win their aid. We must save them from all occasion to neglect their spiritual duty toward the poor. We must correct the valuations of wealth that mislead them and the estrangement from the poor that permits their consciences to indulge in an unfounded sense of duty fully done. We must ease the heavy burden of those who wait not to be called, who volunteer services and means to every good cause that presents itself. Vigorous relief agencies win, educate and direct the strong with most effective results. Such organizations act as setting for an ideal of service which would otherwise fail of appeal.

The Christian law that makes a stewardship out of strength and sends it to find its higher sanctity in serving weakness really imposes initiative on strength. It should seek out the weak. These should not be asked to make themselves known. In view of social isolation of strong from weak, the multitude of the latter and their weakness, Christian strength and culture should aim to find all, to neglect none, to serve all with good effect. But investigation is necessary to that end. It can be best promoted and done with more critical care by organized rather than by solitary effort. Organization is a means by which the Church can find her own poor; can send her apostles into the dark valleys which

those inhabit and make certain that none are overlooked, none neglected, none served badly, none turned over to other agencies which share not her faith nor feel the bond of understanding and confidence that the poor crave from those who bring them comfort. Organization is in position further to act as attorney for the poor, to press their claims on Church and society, on state and community, and force these claims to successful issue. No number of isolated workers can accomplish this.

Discrimination is necessary in aiding the poor.

Sympathy must be held in reasonable check. The high motive of serving God in the poor must be related to the needs of these and the service must be given as required by the case, not as urged by the emotions of the giver. The worthy poor must be distinguished from the undeserving. The plight of the family must be studied with care. As need is physical, mental, moral or social it will require varied policies and different aptitudes. The many implications of poverty may not be overlooked. They will be found only when trained workers know how to search them out. The factors that are peculiar to any dependent family must be distinguished from those found among all the poor. They who serve the case directly may deal with the former as seems best. But the factors common to all poverty must be approached from a broader standpoint and dealt with as problems of society—not of the individual poor. Wretched home conditions may be due to the pure carelessness of a dependent family in a city that has wise housing legislation. They may be due also to a general condition of neglect against which no one could struggle with good effect. Now discrimination involves standards and standards should represent collective thought of many and wise use of the lessons of experience. These are made possible through organization and in no other way.

Organization performs many other services which are of greatest value. It educates the members. It makes the

vision of the most gifted and the wisdom of the most experienced members available to all who are of docile heart and generous sympathy. It emancipates its members from the tyranny of false impressions about the poor, from the more deplorable tyranny of dwarfed standards which dispose one to much self-righteousness combined with little in achievement. One meets from time to time those who see no duty toward the poor except that of material relief of actual need—a dwarfed standard of service surely.

Again organization places us in touch with every phase of progress in society, in thought, in medical and social science as these may serve in our ministry to the poor. Research in industry, in medicine, in social conditions accomplishes marvels every day. Not a tenth of the advantages of such insight can inure to the befriending of the poor except as organizations with serious purpose and sustained zeal serve that end.

Organization has a further rôle in adjusting Catholic with all other relief work whatsoever. We must wish to see our philosophy expressed with force and our understanding represented with authority. Abstract principles declared by those who have no touch with problems and no contact with the devious processes of dependency, have, it is true, a doctrinal value. But this gains in power and effect when they who speak, speak with the authority that comes from experience. Organization develops leaders and qualifies them in every way to represent both our principles, our wisdom and our works. If we are not adequately represented in social movements, communities and public boards, this is due in part to our failure to develop the kind of representative men and women who are called for in such work.

Not organization of any sort, rather organization that engages the interest of its members, pools their wisdom and guides their effort is required. Organizations may be as individuals may be, short-sighted, apathetic and careless. They will respond usually to their types of leadership.

And one of the duties of leadership is to find place for talent and direct it there. Division of labor occurs in relief work as elsewhere. Few are listless when they are called on to do what they like and do well. In this way it is possible to protect the poor against their friends who would help them, really to their harm. It is only the organization that can remove the careless worker of every type and the intermittent worker. Only the organization can watch results, compare yesterday with to-day and improve methods as experience dictates. Now organization implies continued work and records of it: study of it and profit from it. If many are to serve a common aim, standards are necessary; consultation, conference, decision and experiment are parts of everyday routine. If we are to contribute our share to modern society in dealing with poverty, we must be in position to find the lessons in our work, interpret them and give them to the world. If the supernatural element on which we so gladly insist, gives us superiority in relief work, we should be proud to make it known. If it makes our insight into misery more keen, if it makes our hearts more rich in impulse to service and more effective in execution, where shall we find a nobler form of apologetics than here. Should we insist on the superiority of the quality of our work against poverty and rest our claim on what Christ gave to us as law rather than on what we bring to Him in effective service, we shall not impress the world with either our superiority or our service. We have a noble inheritance in our charities. If we but pass it on and add nothing to it from our day and our resources we shall show little worthiness of our heritage.

CHAPTER XI

PRINCIPLES IN RELIEF

(Continued)

The rôle of organization in relief work is made more impressive if we look at it from the standpoints from which we have viewed poverty.

Poverty is a plight of the individual who cannot gain sufficient income in normal ways. This experience ranges from acute emergency need to habitual need. Relief is first duty here; relief that is prompt, direct and effective. But once the emergency is met, thought must turn to prevention, to restoration of self-confidence and touch with resources which make for independence. Prevention, or constructive work for a dependent family, puts one in touch with many social situations, calls for mature wisdom and continued care. At this point, the organization becomes of greatest help.

But poverty is a plight of society. Social conditions are basic factors in dependency. Mistaken views, lack of sense of social responsibility among cultured and wealthy classes, physical conditions, social factors must be studied, dealt with and mastered. This is quite out of the question unless we are united in active organizations which construct the large views and make the wide observations which suggest aims and methods of wide reach. The main hope of the poor lies finally in the awakened social conscience: in the knowledge of conditions and sympathy with human aspirations out of which spring the standards of social justice that ought to direct all charity whatsoever. Granted that the social conscience is at times vague, too idealistic, impractical, we must admit that it carries every hope of prog-

ress in large lines, and that it inspires hearts, focuses thought and brings to the doors of our legislatures, the suggestions out of which new laws in interest of the poor are made. Now Catholic charities will have part in the upbuilding of the social conscience and formulating its code, only in proportion as we meet in organization, find and declare our moral principles and work with effect toward their realization. Lay organizations in Catholic relief work which confine themselves to the ministry of relief and isolate themselves from this larger movement make two mistakes. They rob themselves of the inspiration that might come to them from this noble and large sphere of social action; and they impoverish that movement itself by preventing the touch of the supernatural from reaching it.

Poverty is a plight of the state. Its victims do not enjoy the realization of justice. They are baffled. Rights defined in law are not secure. New laws, demanded by the conscience of the time, are delayed. More effective representation of the poor before legislatives and courts is required. Now in proportion as Catholic charities remain aloof from these problems, they withhold strength from movements that alone promise relief in large ways, to the poor. This service again will be neglected unless we collect our forces in organization and foster a public spirited interest in this work of elementary justice.

Coöperation with all other agencies in the field of relief should be encouraged and welcomed as far as consistent with essential principles of Catholic belief and practice.

No one familiar with social work will claim that the application of this principle is either easy or unimportant. Public authorities touch poverty at many points. State, county and city feel in varying degrees the duty of giving some kind of attention, some form of service to the poor. Public adminisistrative charities are supremely important factors of which we should always take adequate account.

There are religious charities representing every form of belief: philanthropies which spring from civic and humane impulses, not formally allied to any religion: activities based on race or professional lines which are directed toward service of the poor in a general or particular way. These agencies carry with them historical antagonisms, acquired suspicions, misunderstandings, jealousy of jurisdiction and differences of principle, of doctrine, of aim and valuation, that defy the spirit of the charity that they would serve and diminish the extent as they hurt the quality of service that they offer.

Our workers should know their principles thoroughly. They should understand the doctrinal points to which we feel obliged to hold. They should understand the policies which may be modified and the long reach of service in which we can work in straightforward companionship with others. Readiness to believe in the good faith of others is essential to all coöperation. Quick repression of suspicion which grows with geometrical speed and kills the faculties of trust must be sought. Scrupulous care not to bear false witness against any agency is of paramount importance. Slowness and never readiness to explain the behavior of other agencies by bigotry and proselytizing should be general.

The orphan asylum is a characteristic institution in our care of children. It is not a necessary Catholic institution. There is not a reason to prevent us from doing our utmost to find normal homes for every child whose welfare might be served in that way. If then a public official or a philanthropic organization advocate less use of institutions and determined efforts to find homes for normal children, we should base our policies and views on the merits of the case and not assume that sinister purposes lie beneath the surface.

Delicate regard for the feelings and privacy of the poor is characteristic in our charity. It is a wholesome practice but not peculiar to us. If a Catholic organization refuses

to use the confidential exchange—a most effective form of coöperation—there should be no hurried assumption that it is wrong or that our method alone is right. It is possible for us, as for all men, to mistake our temperament for our principles and to base policies on our limitations instead of our clearly established convictions. There is a kind of shyness found among our workers which keeps them back from wholehearted desire for coöperation. Yet all of the interests of the poor require that we encourage the spirit of coöperation and welcome corresponding policies to the utmost.

But other reasons urge as well. The processes of poverty recognize no differences in religion, nationality or party. The weak are forced down into the low valleys of misery with indiscriminate power. Men and women of every form of belief and philosophy and social interest meet and work side by side in their benevolent mission. They face identical conditions, recognize the same factors, meet the same squalor, anguish and helpless apathy. A common task challenges the wisdom of every agency in the field. All should stand as a solid phalanx against conditions in industry, in housing, in city administration, in environment that foster delinquency, destroy homes, breed disease and defeat the purposes of God and the hopes of humanity among the poor. When the duty of relief and care of the single child or dependent family alone is kept in mind, differences are augmented. But the spirit of fair play, trust and compromise that made our political constitution possible ought to avail in developing the supplementary social constitution in which all social interests may join their resources.

These considerations are of a general nature. There are others which are particular. We are not caring for our own poor. Granting the heavy burden placed upon us by immigration, our resources in means and workers are inadequate to the task of caring for our poor. Since general social agencies are actually in touch with large percentages

of Catholic poor, it seems axiomatic that we ought to seek ways of coöperation without question. To some extent, it is best for religious charities to attempt to provide for their own. Confidence is more easily given, understanding is assured, and the spirit of common faith lends a touch of joy and friendliness that is of utmost value. Nevertheless the spirit of ready coöperation and practical steps to realize it should prevail. Full allowance for the obstacles that experience points out does not prevent this.

Coöperation among Catholic charities themselves should be thorough, sympathetic, and constant. This is not now the case. Isolated work is wasteful. It lacks wisdom and reduces the quality of service offered. Very often when cooperation is inefficient it is due to lack of machinery, not to lack of good will or indifference to the value of coöperation. Many of our social agencies are thoroughly equipped units in the Church's life. Such are the religious communities. They have traditions of more or less developed isolation from currents of life and thought. Catholic consciousness focuses in parish, diocese, city, religious community and lay organization. They are united in faith and spiritual impulse; in social perspective and aim. Closest coöperation can only enhance the quality of their work. Insistence on particular interest or policy will bring into the work, as elsewhere, the ravages of individualism.

The trained social worker has become essential to effective service of the poor.

Right standards demand this. Not every friend of the poor need be a trained worker. There should be found, however, in our ranks a sufficient number of highly trained workers to serve all of the functions of technical skill in serving the poor. For the moment no distinction is made between the paid and the volunteer trained worker. All things considered, a volunteer represents no higher type of service necessarily than the paid worker. However we get them, well informed, well trained and experienced workers are

necessary. Volunteers must always outnumber the paid workers. But there is no occasion to underrate the value of the paid worker or to assume that salary makes one sordid in charity any more than it does in religion, education or the professions.

Emergencies, as some one has happily said, are the rule among the poor. We must be so equipped that at a moment's notice, some one qualified to act may go to the relief of the poor. If it can be accomplished by volunteers, it is well. One may fairly assume, however, that it can be done generally with more certainty by one whose time and services are at command, with no other actual or contingent duties in the way. Apart from emergencies, the poor with whom relief agencies are in touch invite constant attention. The volunteers who work for them are helped by some kind of experienced supervision conducted with the leisure and thoroughness that alone are worthy of high motive and noble work. Care is required, in studying a case, to find all of the bearings in it and to start in motion and hold in due relation the resources and agencies whose services are required. The number and variety of these social and public agencies are such that only serious efforts will gain for one satisfactory information. Furthermore the field is so vast and so divided into specialized activities that experts tend increasingly to claim authority in sections and not in the whole field.

A vast literature dealing with poverty and relief has been developed. Scholarship in social research, in industry, in many fields of medicine that lie near to poverty and its processes has flooded the dim valleys with light. There is much that is of highest value to us in these results. Were we to neglect these contributions to literature, we would but blind ourselves and condemn the poor whom we serve to an inferior quality of service. The lessons learned from the remote and immediate past are at our service in the interpretations which serious and able men and women have worked out with painstaking care. Now

the mastery of this literature or parts of it is reserved to those who come to it with training and understanding. And the enrichment of impulse and direction of policy which our charities may derive from it awaits the call of those from our own ranks who are in position to read, interpret and apply.

If mere relief is the single aim in charity, trained social workers will not appear necessary. If it is content with superficial service that looks neither backward for wisdom nor forward for keener insight into the upward movement of life, the case for the trained worker is not strong. But if the Church and the spirit of her wonderful historical love of the poor have any call to large social action; if she is called upon to place her sentries and missionaries of love at every point where the poor are harassed, must she not find among those whom her charity inspires men and women, religious and lay, who will act with the power of supreme devotion and speak reënforced with everything that gives understanding? If society and the modern state have a right to ask her for the indications of her wisdom and the cheering support of her leaders, shall she not endeavor to equip her representatives in a way worthy of the task? The answer is not delayed. On every side, we find proof of sympathetic understanding of this. Schools appear. Colleges and seminaries bend their courses and adapt their discipline in order that students may have occasion to serve and as well to learn. All great social interests establish schools. Law, medicine, theology, finance, art, engineering and journalism have done so. Charity must do so.

The tendency to assume that work for salary is in some way less noble than unpaid service is not as widespread as it once was. It is hardly fair, hardly in keeping with the facts and the experience of life to maintain this. Volunteers can do faulty work and yield to mean motives. They can fall victims to selfish love of distinction, to intolerance, indifference and error, but we prefer to think that they do so

rarely and that on the whole they are as noble as the cause that they serve. Paid workers can do very noble work. They can keep motive pure and sustain hardship and maintain efficiency with a devotedness worthy of all praise, and we prefer to believe that in our day this is the rule, not the exception.

There are some among our circles who assume that our methods are nearly perfect and they show little zeal in the critical study and exact information which we would like to find as supports of such statements. There are some in other circles who assume that our standards are low and our work is of practically little value. There are others who assume that we are out of date, suited only to a day that is past. Now both tendencies indicate faulty understanding of the needs of the poor and the personal obligations of Charity as a virtue in the Christian life. If a kinder spirit prevailed on all sides, each might look with appreciation upon the other and endeavor to learn by admiration instead of opposing by blame. If our own charities were better known they could not fail to profit. Our methods and results in Child Welfare Work are known to us but a literature that would present them to the world and command attention scarcely exists. The social work of our hospitals is scarcely known to ourselves. A directory of our charities does not exist. So confident are we of the silent consecration of our religious of every type, so matter-of-fact is their complete renunciation in our eyes, so prompt and self-effacing are they in every emergency that we scarcely pause in wonder at this perpetual miracle of divine love. It would be hardly fair to human nature to judge life from the standpoint of the counsels of perfection. The humble way of the Commandments is a wiser approach. Similarly it is hardly wise to judge secular and social charity, that is philanthropy, from this exalted point of view. Such judgments are not unknown. It is well therefore to be prepared at all times to see in the scholarship, in the

literature, in the experience and policies of modern philanthropy, everything wholesome that they contain and to cherish the ambition to profit by all of it in our own service of the divine ideal.

CHAPTER XII

THE SOCIAL WORKER

THE social worker is a specialist who is familiar with literature, problems and methods in the field of relief. Whether we have in mind the humbler place of the beginner or the qualified leader and thinker whose zone of influence on policy and thought constantly widens, the social worker is a specialist in a line that develops its own technique, traditions and standards. Our task is that of all sane conservatism: to hold all that is good and true and available to present needs from the past and to absorb as prudently as possible all of the new that commends itself to impartial judgment and impersonal devotion to the service of the poor. On all sides we find men and women turning toward this field of activity as one that offers opportunity for noble work. Whether this is done in the religious life or in lay circles, whether one serves as follower or leader, there are certain traits that result from the high motive of Christian Charity and frank recognition of the human limitations which hamper the noblest efforts of which we are capable.

Social workers should manifest the passion to teach. Once one has gained insight into the spiritual grandeur of the Charity of Christ and the impulse to service has taken its place among the effective springs of action in one's life, disposition to gain others to the cause appears. Poverty is so baffling; the claims of the poor are so urgent and specific; the prospect of ever satisfying the elementary claims of humanity among them is so remote, that they who have the vision feel called upon to gain many others to the tasks at hand. This is one of the secrets of zeal

whose ancestry leads back always toward a great and abiding conviction. Propaganda in its nobler form results from the domination of a great conviction in life. If we foster a spirit of retirement in our works and our representatives feel no inclination to bring the fullest information about our activities to general notice, we shall lack literature and aggressive leadership. When this occurs, the passion to teach finds no expression.

Our charities appear to have underrated the relation of the passion to teach to the full service of the poor and of society. Their example is resplendent. Their self-effacing devotion is the glory of the Christian life. Yet they have not felt called upon to force upon the world critical and full knowledge of their work in the interest of the poor and of social justice. Insinuations fill the air, to the effect that our policy as to institutional care of children is mistaken and ineffective. Such charges are not met when we insist on the exalted motive that inspires our work and the sacrifices that make it possible. Interpretation of results done in effective modern ways is the answer that would teach the world the worth of our ways. But such an instrument of teaching is not at hand. The quality of work is more impressive than quantity. Not how much, but how well. Whatever the reluctance of those who seek silent ways in the service of Christ, to court the glare of publicity, when the interests of progress demand it, it should be faced. Perhaps we shrink somewhat from a public that is too willing to misunderstand and misrepresent us.

It may be that this reserve in our work is a defense reaction in the face of the larger movement that loses the touch of Christ in its spirit and forsakes the ways of Christ in its work. But not even these factors should undermine the willingness to teach that accompanies great convictions. Nor should the natural reticence of virtue be permitted to impose silence when our works might speak with such force. Henry James remarks somewhere that virtue never brings any one out. It shuts him in. Not even our own workers

know our charities. These do not teach ourselves. We love them. We contribute to their support. But we are distant from them and busy as Martha was. We teach the world the secrets of sanctity in the lives of the saints in our spiritual literature. We expose their very souls to the gaze of the world that reveres them and the world that scoffs. We might encourage our charities to do as much. Some Catholic workers excuse their indifference to the general movement in Charity by asserting that they have "nothing to gain" from it. This is, of course, mistaken and inexcusable. It indicates dwarfed standards of service and a spirit of self-sufficiency. Were it true, motive for active interest in all social service would be found in feeling that we have "something to give."

Social workers should be characterized by the passion to learn. Great convictions make noble men and women humble. Devotion to noble aims awakens ambition to neglect no aid and inject no personal preference that can mar pure devotion. Open-mindedness, diligent efforts to gain information, to discipline preferences, readiness to confess failure and seek assistance, to acknowledge superiority and learn from it are elementary in the ideal social worker. They who feel the touch of the passion to learn will escape the spirit of the Pharisee. They will not assume that the share of wisdom vouchsafed to them is final, nor will they believe or say that their opinions are certified by the guardians of truth as exclusively true. There will be no hiding of limitations, no assumption that the quest of wisdom is at an end. In particular, the ideal social worker seeks insight from the accumulated experience of the past and present, from those who write and interpret, from those who work and serve. In no other way can the noblest work in the world be done in the noblest way.

This spirit should direct organizations as well as workers. Those should never drift into the feeling that they have nothing to learn, into the assumption that their ways and views are vindicated for all time. They should seek contact with every related agency from which they can

learn. Now this should be done with discrimination. One should believe firmly in one's own traditions, one's past and one's achievements. Disparagement of one's work under belief that one is wrong and others are right is proof of weakness, indecision, and a hint of ineffective work. The main danger in respect of this is in believing that what is old is right and what is new is wrong. Onesidedness is always easy since it is abandon to temperament. Balance is difficult yet wise men seek it and maintain it at any cost.

Throughout all life, there are limitations in fact as well as in power, which hold one in such subjection that impulse to fight against them is lost. One's resources will guide one's service as effectively as one's convictions. If the ideal school is one teacher and one pupil, one teacher to sixty pupils is a compromise due to limitations, not to preference. If one tuberculous patient should not be depressed by enforced association with a hundred, the sanitarium represents a surrender of an ideal in the face of hard limitations of life. If every orphan should be in a normal home —and who would deny that this is the ideal—it may be that the needs of the children, our limitations of resources and the cost in personnel and money, impose the institution upon us as a compromise. Hence it is necessary to bear in mind that our methods in Charity represent our means as often as our preferences, perhaps more often. But when this is the case, it is well to remember that we should be ready always to adopt any method that will approach our own convictions free from the tyranny of our limitations. And it is in this way that the passion to learn holds us pledged to wisdom as the way is made clear. We have no ordinary expectation of learning anything new about the fundamental spiritual character of Charity and its place in the Christian life. Gifted men may arouse us and quicken our response to the touch of its moral grandeur. But we must hold to childlike readiness to learn how best to serve this exalted ideal. We must be restless in learn-

ing all that may make us more worthy of the service of the poor. The spirit is our chief concern. Once it is firmly established it will find its own way.

Social workers should possess the passion for efficiency. This passion leads directly to the watching of results, to scrutiny of standards in fact as well as in profession, to patience with detail and the habit of finishing what is begun. The "follow up" in relief work is the legitimate child of the passion for efficiency. The Good Samaritan "remembered" and promised to return next day. The dislike of the word efficiency that was engendered in labor circles when it was introduced as indicating a method of cold-blooded "driving" of labor was perhaps justified. But to-day the efficiency engineer is the friend of the laborer. The efficiency in Charity which indicates statistics rather than souls, calculation of finance that loses humanities from view, gratuitous red tape that makes positions and attaches desirable salaries to them, may well meet condemnation.

But no one may challenge the need of thoroughness and economy, of avoidance of waste effort, of thorough and complete work on cases undertaken; of wholehearted and well articulated coöperation; of checking up workers to protect the poor against mistaken ways, careless habits and futile activities. No one can doubt that we owe to society and the State and the Church the lessons of our experience in dealing with the poor. These lessons cannot be saved except by use of the methods which make all archives for history, all material for biography, all sources for the positive vindication of the Church—careful records. Let us differ as we may as to detail and form and custody of records. It is not easy to see how we can be thorough without them.

Again we meet the basic question of standards. If Charity aims merely at the immediate needs of a dependent family and has only secondary concern as to its permanent rehabilitation, records are hardly needed. But if we must reënforce our work by the best that men have done and if

high aims in service should lead us to set up exacting standards, every test of efficiency could be welcomed and met.

The social worker should manifest a laudable passion to serve. Self-seeking, odious comparisons, and the like have no place in the ranks of Charity. They who seek distinction, aim at place and hold it without regard to the interests of the work are poor apostles at best. The ugly phrase "team work" borrowed from dumb animals does express an ideal. The spirit of Charity is self-effacing. No lover of the poor will wish to gain advantage and make of it a motive. Rather will all workers show an impersonal zeal, a simple and direct idealism which makes them "easy to work with." It is possible that we at times fail to realize the implications of our position that Charity is spiritual, a form of worship, of the supernatural order, and that self-seeking through it is a form of desecration. Good-humored readiness to serve anywhere, to lead or to follow, avoidance of comparisons, jealousies, factions must be looked for among those who serve the charity of Christ, and lack of these qualities must be lamented as indicating the triumph of self-seeking almost within the sanctuary.

The passion for sacrifice is the last of the passions of Charity which may be mentioned. Readiness to sacrifice ease, preference and temperament for the sake of thorough and prompt performance of duty that has been assumed is fundamental. It has a particular meaning for the volunteer. Faithful attendance at meetings of organizations, full service on committees to which one is appointed, attention to detail in relief work appear as natural consequences of any conviction, notably of that which leads one into the service of the poor. This passion for sacrifice is in no way in conflict with compensation for service in the field. The paid trained worker has as much opportunity to cultivate this spirit and obey its behests as any volunteer. They err surely against the facts and against Charity who assume that any indignity attaches to pay-

ment for service of the poor, or that any exemption from ordinary human weakness is guaranteed to those who serve as volunteers.

We may with fairness ask those who become our leaders in social work to display these elementary passions of Charity; the passions to teach, to learn, to be efficient, to serve and to make sacrifice. This same spirit should be found permeating all organizations, making certain, harmony in thought and coöperation in fact. And throughout the great army of those won to love of the poor by the call of the Redeemer these traits should appear in every policy and influence every judgment as conditions invite.

CHAPTER XIII

THE LITERATURE OF RELIEF

All great social interests produce literature. It is the depository of insight, memory and power. It sets forth ideals and clothes them with charm. It saves the past to the present. It puts all parts of a great social interest in constant touch with one another. It makes available to the least the wisdom of the greatest. It silences misrepresentation, places defense against attack on effective footing and becomes the channel through which traditions flow to oncoming generations. In a world of practically universal education, general reading and sharp controversy, literature becomes so necessary that it seems impossible to argue the case. Statement alone is supreme argument. The Catholic Church without literature: Democracy without literature: a people without literature: a great cause without literature: art without literature can scarcely be imagined. Record, explanation, propaganda, defense depend on literature fundamentally.

Now literature, if it would appeal to a time, must take account of the streams of thought and direction of endeavor. It cannot impose; it must to a large extent accept the point of view from which it will speak. The prevailing view of poverty is sociological. It is seen not alone as dependency but also as a class condition, political condition, spiritual condition. The social processes involved in it are observed and policies with their standards of service are adapted to the understanding of them. The scholarship, and, to some extent, the statesmanship of the time have gained this wider vision and they attempt to guide their efforts in its light. We may review the situation from cer-

tain standpoints and in this way gain a basis of classification and self-criticism. The facts in poverty ought to be known. Conditions ought to be interpreted with care in order that the real meaning of symptoms be mastered. Policies and methods should be based on these interpretations. Values and motives in the service of the poor ought to be proclaimed and understood. These four great services are rendered in the literature of Investigation, Interpretation, Direction and Inspiration. Books are not necessarily produced according to this classification. One may find all four points of view on a single page. But the viewpoints must be held in good faith if we are to develop a forceful literature. It is impossible that any movement looking toward social ideals should develop independently of such literature.

The literature of Investigation is devoted to exact account and classification of the bald facts of poverty. Investigation leads to the discovery of the poor, of all of them. It sends us in search of them, into the dark valleys where their voices are not heard. It puts into our charity a positive active, purposeful quest. We do not wait for chance to bring a few of the poor to our attention. We do not look upon Charity as an optional or occasional virtue. We are urged by the sanctity of the work and we find delay irksome. Careful investigation drives away understatement and overstatement about the facts of poverty and makes known real conditions as this is possible. It substitutes actual facts for vague impressions and asks our good will to stand the test of genuineness by seeking and facing facts. If we make no attempt in a forceful and scholarly way to find all of our poor in a modern city, shall we ever feel certain that our duty toward them is done? The fact that we serve as many poor as our means allow does not solve the problem. Not our means but the need of the poor should be our guide. And even when our means are exhausted, we can reach other social resources, working with and through general agencies in the cause of social

justice. Were the poor vociferous and aggressive we might wait on them to claim our help. But as they are more worthy, they are less in evidence. And they may be found inert and hopeless in numbers that shame us in every great industrial center.

It is much to be regretted that some find it dignified and timely to deride statistics and formal research in the service of charity. But no other plan of finding the poor is offered to us. Exact statistical studies of industrial accidents led to reforms that save tens of thousands of lives annually. The chance meeting with a homeless man may rouse the impulse to serve him but only accurate information concerning all of the homeless men in a great city can arouse the public or lead to effective measures in respect of them. Vague statements are made to the effect that "many" girls trained in orphan asylums go wrong. Who knows how many? Who can combat the impression without the aid of exact information concerning such girls? How may we possess it except through investigation? It is said that wife desertion is increasingly a cause of poverty. How shall we deal with extradition laws and change them, force wise policies upon public officials in whose discretion such laws are placed without the aid of exact studies, investigation of wife desertion as a fact and as a factor in dependency. The knowledge that a child in the grades has heart trouble will cause no stir. But if investigation shows that a certain percentage of school children have weak hearts, we are impressed and we study to control their play, stair climbing and athletics. How shall we ever deal with undernourishment of children, needless deaths of mothers and infants, involuntary idleness, illiteracy, delinquency, the breakdown of the home and housing conditions, the injustices of the wages system, without careful study that will set the quantities of the facts before the conscience of the world? How shall we interest men of wealth, legislators and public leaders if instead of facts carefully gathered, we offer them vague impressions, affirmations and as-

sumptions that can command the attention of no serious man?

We must behold with gratitude and admiration the army of scholars, research students, government officials, faculties of schools and philanthropic agencies that are engaged in the tedious and endless task of finding the facts in poverty and placing them before us in the general literature of Investigation. If we have any reason to complain about apathy toward the poor, we will find that that apathy is in inverse ratio to information about the facts in poverty.

Sometimes we meet those who speak with scorn or sarcasm about statistical methods in charity. John Boyle O'Reilly rendered poor service to humanity and Christian sympathy when he gave to the use of such critics his unfortunate lines on the Statistical Christ. Ridicule is not the customary weapon of well-informed men. That we find much useless labor and fantastic extremes in the use of statistics is as true as that we find the same qualities in political conventions, law processes, social formalities and education. The scholarly mind endeavors to find wherein statistics may be of aid in its performance of the heavy duty of finding the poor and caring for them faithfully. Statisticians constantly warn us about the reservations with which all statistics must be used.

When facts are staggering in number, we attempt totals, averages, classifications as short forms from which to draw guidance in devising general measures to meet them. The statistical table does for the student of social conditions and processes just what the microscope does in the laboratory. It gives enlarged vision and insight otherwise impossible. National life is unthinkable without vast collections of facts in every phase of life. We have only impressions about divorce, crime, religions, trade, economic progress and the like until investigators place in our hands well-tested tables indicating the facts as trained minds can find and classify them. The world recognizes and respects statistics and statisticians and gratefully uses

their work while making due allowance for elements of error which must be expected. The case for statistics and every resource of art and ingenuity in enabling us to visualize facts and movements of facts is strong enough to be dismissed. But it has a relation to Catholic work and Catholic agencies which we may not dismiss readily.

The literature of Investigation of problems of poverty that concern Catholic charities is extremely meager. The impulse to study the extent of the claims of poverty on us has not been developed. The statement is made on every side that in our large cities, a rather high percentage of relief given by civic charities is given to Catholic poor whom our agencies do not reach. There is probably not a single investigation of any representative city in the United States made by our own workers, which would enable us to answer the questions which this view raises. The statement has been made in a number of cities that Catholic children come as delinquents before the juvenile courts in a proportion higher than the proportion of Catholics in the total population. No study of juvenile delinquency has been made by any of our students or agencies which would assure us of the accuracy of such statements or explain them if they are substantially correct. While general literature of investigation is available to us in our work, specific literature on our distinctive problems is much to be desired.

In a minor way, the point applies to our own agencies. A vital portion of the literature of Investigation relates to agencies themselves. Their methods, results, experience must be tabulated if we are to have any real information on their thoroughness. Two surveys of agencies have been made in the diocese of Pittsburgh and the Archdiocese of New York. Similar investigations throughout all of our charities would do much to vindicate and improve the work that is done under direction of the Church.

Since the work of investigation is that of a scholar, training for it is necessary. Not every one is an investigator.

Until recent years we prepared no research students for work of this kind. There is promise of rapid and helpful development shown on all sides now. Every encouragement should be given to those who devote themselves to this exacting task. Perhaps this is best done on the part of our leaders, organizations and workers by showing interest in such investigations and recognition of their place among the forces that assert the spiritual ideal in charity. A few years since, an appeal was published asking our relief organizations to search their records for five years and report on a single form all cases where wife desertion appeared as the cause of dependency. Information was asked as to extradition laws that might play a rôle in recalling the recreant husband. Although three thousand copies of the appeal went out, not a single reply was received. This attempt aimed at investigation of facts. It failed. The problem is fundamental. It affects the doctrinal and moral character of marriage as a sacrament. Yet a condition of universal apathy was discovered. We shall have no literature of investigation so long as such apathy endures. Few trained investigators will arise if their efforts meet no sympathy. And so long as we lack a distinctive literature of investigation in peculiar Catholic problems, we shall fall short of the inspiration that would come from a full knowledge of all of the claims of our poor on our help and sympathy.

Another aspect of this thought may be touched on in the attitude of our agencies and institutions toward students not of the Church who seek information about our work and policies. Refusal to give it, failure to answer inquiries can but perpetuate the condition that leaves us out of consideration in general social activities. When such inquiries find us without the information sought, not our principles but our plight dictates our policy. This is said to trace a new spirit, set forth a new need in our work and encourage beginnings. It is not difficult to account for much in our failure to develop a critical literature of investigation. We

may have been so busy serving the poor whom we found that we had no time to count those whom we served or those who had need of our services. It may be that they who might have been investigators were so much engaged in actual duties of relief that none had the leisure and knowledge required for work of this kind. It may be that many who might have done such work refrained from it in the belief that it was useless or opposed to the spirit in which charity should be dispensed. Whatever the explanation, conditions now urge upon us the task of developing ability to conduct investigations. Critical methods are orthodox.

Knowledge of our own problems is a first source of inspiration to face them. Full information as to every point where we fall short of our own tasks is a source of energy and courage. Humble recognition of our shortcomings is more certainly in keeping with the spirit of the Gospel than is boastful assurance of the superior quality of our work. And we are prone to rest content with this feeling. Our heritage is rich. But it is due to our good fortune, not to our deserving. The measure of personal achievement is found in the way in which we add to the inheritance that came to us.

Facts as such carry us but a short distance in this world. We must know what they mean. They are symptoms of processes whose meanings lie beneath the surface. The passion to understand accompanies the passion to know. Statistics are of themselves dumb. They cannot satisfy the soul. We are driven to seek causes and relations. Efforts to find these create the literature of Interpretation. A fact or a series of facts may indicate one of many processes at work. Scholarship does not rest from its labors until these are found. We crave explanations. When those that are true are not at hand, those that are mistaken appear. Myths occur everywhere; as frequently among civilized as among primitive peoples. Myths are fancied explanations while those of science fall much nearer the truth and are more safely accepted. Coincidences, plausibilities, impressions are found

everywhere. Only critical care redeems us from their tyranny and reveals true meaning of facts to us. The literature of Interpretation is the herald of truth. It does not compass all pertinent truth. It does give us much truth and it releases us from ignorance and error in judgment and policy in dealing with poverty.

It is of utmost importance that we know the facts of mortality of mothers and infants. If the death rate is abnormally high, we are aroused. Investigation tells us this. Interpretation endeavors to tell us why it is so high. If it shows that tens of thousands of these deaths are needless, due to ignorance of victims, lack of medical and sanitary resources, lack of nurses, indifference to elementary demands of medical standards, we are aroused and directed toward remedial and preventive work. If interpretation shows a direct relation between decreasing family income and increasing death rates we gain new insight and work against causes that we see. It is important to know the extent of drunkenness among the poor and the laboring class in general. But interpretation must tell us the causes and conditions that lead to drunkenness. Here alone do we approach the truth that we seek, the meaning of the facts that we know. A word takes meaning from the words that accompany it in a sentence. A fact takes meaning from the facts that accompany it. Investigation finds words. Interpretation builds sentences and reveals meaning. Disease, accident, and death as facts in industry must be investigated. But only when we interpret them in their setting do we know what they mean. The splendid results that we have seen in protecting life, health and limb in industry are due primarily to the patient and subtle research of men and women who spared no effort to find and interpret these basic facts of industrial and social life.

We are urged to seek and classify the facts in juvenile delinquency. Investigation does this. But interpretation alone reveals the full meaning of these facts to us. One boy is a delinquent because he is abnormally keen; another, be-

cause he is dull. Many are delinquent because of lack of facilities for normal play. We seek the facts of truancy by investigation. But interpretation tells us whether it indicates parental neglect or fault of teachers or waywardness in the truant himself. Thus we feel driven by deep love of the poor to search them out; to study every phase of conditions among them in their endless complexities. We then seek meanings in the simple hope of understanding our problems and dealing with them with good effect.

So long as we see only the individual or single family in poverty, investigation and interpretation may follow narrow lines and we may avoid the complexities of larger life. But who that loves the poor and would serve all as well as one, will fail to widen his view and see poverty as it is—a plight of human society, the distress of uncounted thousands among whom institutions are defeated and civilization is forced backward. Only from this standpoint can we see the determining rôle of social factors, social arrangements, social estrangement and error of every kind in the poverty of men, women and children. Where our vision is sharpened by love of fellowmen who are very dear to God and helpless against conditions, we extend our search from the one to the many in any type of distress and in that larger surface we see the sullen action of the forces that issue in the distress of the poor. Now this is primarily the mission of the literature of Interpretation. It has drawn the mind of the world to deeper understanding of life and its processes. It has brought the varied ingenuity of science and the patience born of great ideals to our service in learning as nearly as we may the manner in which poverty is the outcome of our institutions and life.

We have relatively little literature of Investigation in the field of distinctive Catholic problems. Literature of Interpretation is lacking in the same degree. It is true that social processes operate with no regard to differences of religion, philosophy or race. Hence general social investigations and interpretations are available to us in our

work. But there is a distinct Catholic morality, a distinct Catholic philosophy of life and faith, a distinct scale of social and moral valuations, a distinct view of sin, of social responsibility and a distinct type of conscience due to the sacramental ministry and religious training. On this account there is a place for a distinct literature of Interpretation from the standpoint of the Church.

Sociological interpretations prevail to-day very generally. Spiritual interpretations seem strangely out of place in arguing on minimum wage, housing conditions or the relations of playgrounds to delinquency. Settled antipathy to the words "sin," "repentance" is general. Statistics may not reach the forces of the spiritual world which are internal, personal and transforming, but interpretations which miss these are short of full truth if God is always our God. The impulse to apologize for constant allusions to God, soul, spiritual duty, character and divine law in this study of poverty and charity asserts itself daily as these pages are written because sociology, economics and statistics have gained ascendency and we are affected by their prevailing spirit. Some power must force and save the spiritual interpretation of poverty or the world will lose its soul.

One may not overlook the limitations of spiritual interpretation. They may not be purely emotional. Preaching and teaching in abstract principles alone will hardly interfere with the placid conscience of a Church member who oppresses the poor. Preaching and teaching the law of God must be done in the light of clearest understanding of social processes and adequate information about facts and processes of industry and life. The benevolent work of the representative of religion is not confined to the pulpit. As citizen and scholar he has a rôle of great power. In order to hold spiritual interpretations before the continental pressure of sociological thinking, he must be informed, capable and determined. The religious leader who knows

conditions, and interpretations of social investigators working in the field of feeble-mindedness in relation to immorality ought to be far wiser as teacher and shaper of policies than one who preaches on sin and repentance alone and has no critical information beyond.

The literature of Investigation finds and states our problems. The literature of Interpretation explains them, their relations, causes and processes. The literature of Direction tells us how to deal with them. Poverty is so massive, causes are so subtle and the work of relief and prevention is so complicated and delicate that we have need of utmost care in everything that we do. The literature of Direction sets up standards, interprets experience, warns against pitfalls, discourages waste of effort and shortsighted service. As men and women of sympathy and experience gain understanding of poverty and its varied effects on character, they develop a method, a technique that represents thoughtful study and careful tests. Critical judgment of methods of institutions is established and the wisdom of the most capable becomes the heritage of all who will to profit by it. There are wise and unwise ways of conducting a day nursery. There are helpful and harmful ways possible in dealing with children in institutions. There are helpful and harmful ways of placing children in normal homes.

It is the happy function of the literature of Direction to harvest the ways that are approved in dealing with every problem, to preserve them and serve in the guidance of those new to the work. The ambition to develop such a literature stimulates workers to thoughtful observation of their own work. The possession of such a literature enriches the resources of our charity many times and promotes, as nothing else can, the development of progressive standards in relief. Direction follows interpretation. Once we have found cause and meaning of drunkenness, or occupational diseases, or blindness among infants, or unem-

ployment, or shiftlessness we can adapt methods to situations and work in the light of understanding.

All who work among the poor follow some kind of method by that very fact. They need no literature if all methods are equally good. But if social workers can help one another in case conferences; if the wisdom of many is of more authority than that of one, it must be worth while to preserve in permanent form the fruits of experience. Literature alone can do this. The fund of experience gathered at much cost in mistakes and experiments is precious. It would be strange if any real lover of the poor were to believe that his impulses and temperament were sufficient to equip him and that he had nothing to learn from the past, nothing from the wide and varied present as literature preserves and interprets their lessons to us. In proportion as organizations and individuals assume the rôle of direction in the vast field of our charities it becomes increasingly important that they master such literature and incorporate its available lessons in method into their spirit and policies.

Our literature of Direction is not abundant. Of course, general literature of this kind is available in quantity and quality to meet many of our needs in practical work. But the rich resources of faith and brotherhood in it suggest our own need of a particular literature of Direction. Yet we have but little. Religious communities develop method and traditions in the work that they do. This may meet their needs admirably, but a literature to which all would contribute the lessons of their experience ought to enrich each. Yet we have practically none of this kind. In view of the vastness of our charities and the tens of thousands of Sisters, Brothers, laity and priests who are devoted to some form of care of the poor, it is surprising that so little effort has been made to contribute to the general literature of relief, the lessons gained in our own charities. The nature of the religious life, the deeper impulses which prompt one to hide in God and not display before man, the

work done in His name, will account in part for this condition. But one can hardly surrender the feeling that our works would be more thorough and our services would escape much misrepresentation, had we developed a vigorous literature covering our distinctive works.

All of the great movements in human history are directed by ideals. Standards are derived from them and inspiration is due to them. The high motives that lift man into freedom find their origin and measure in these ideals. It is the function of the literature of Inspiration to set forth the ideals of Catholic Charity, to make known its complete supernatural setting in the life of the soul and to hold forth the exalted motive which guides its hand in service. Charity is a doctrine of our relations to God and to one another in Jesus Christ. It is an attitude taken in obedience to that truth. It is service following attitude and conviction. God is beginning and end in charity. Men are brothers in dignity, person and destiny. Mutual love, mutual service in every form of need, whether of mind or body or soul flows out of this relationship and appear as normal phases of supernatural life. Prayer, fasting and almsgiving, worship, discipline and service are from one spirit and one law—that of love of God and love of man in God.

The Gospel is the first volume in the literature of Christian Inspiration in charity. Here we find motive, pattern and value in service of others. Here we find the spiritual philosophy that places Charity in spiritual life as an organic part of it. Here we find law and motive that check the impulses of selfishness and invite us to unity and harmony in Christ. The flaming torch lighted by Christ and given for safekeeping into the hands of His Church, shines over the terraced centuries and lights the way as we pick our tedious steps among the lowly and endeavor to help and cheer them. Love of justice, sympathy, devotion to common welfare are ancillary virtues that are made resplendent and appealing in the light caught from the love of God.

Our literature of Inspiration is abundant. All of our

scholarly interpretations of the Life and Teaching of Christ, the Fathers, Theologians, and writers on the spiritual life; pronouncements of Popes and Bishops throughout the world; biblical commentaries, treatises on duty and holiness, and formal literature on Charity itself set forth with compelling simplicity and uniform insistence, the essential spiritual character of Christian Charity, its value and compensation in the sight of God. Saints who were outstanding in service of the poor renew and reinterpret in deeds and sentiment this spiritual law. Religious communities devoted to every form of service of the poor restate these great truths and translate them into visible forms of service within the circle of spiritual life. Current preaching and teaching may be included in this literature of Inspiration as the instinct of the Church leads her always to set forth the divine nature of Charity; with more insistence perhaps as the world drifts away from the vision and command of Christ and attempts to construct ideals independently of Him as their law.

Our Catholic literature of Inspiration keeps in mind constantly those who serve as well as those who receive in Charity. The strong are made tender and thoughtful. Their selfish impulses are toned down. Their pursuits are tempered to the higher law of love and their compensation is set forth as primarily of spiritual nature in the strengthening of Christian character and purifying of spiritual vision.

A great body of inspirational literature has been developed in modern philanthropy. It sets forth social and civic ideals as purely natural forces and aims to find in the service of orderly progress of civilization, sufficient incentive and reward to support the entire effort of society to aid the weaker classes.

There are actual and historical aspects of all four kinds of literature. Investigation may be directed toward any historical or actual period. Interpretation may follow it. We may find historical discussion of methods followed in the past, as well as discussion and proposal of methods in use now or

advisable in the future. The literature of Inspiration may relate to past or present.

Catholic Charities are rich in literature of Inspiration. They are fairly well supplied with literature of Direction, yet not in any way proportionately to the magnitude of their activities or the rich experience to be found in them. We have relatively little literature of Investigation and Interpretation. Since the modern world places supreme emphasis on the last three and less on the first named, we find ourselves lacking often in enthusiasm for the three and contenting ourselves with insistence on the field in which we are best equipped, namely that of Inspiration; discussion and defense of motive, spiritual values and tone. The development of the past ten years which falls in with the history of the National Conference of Catholic Charities and the splendid work of the *Catholic Charities Review* show gratifying growth of the literature of Direction and less extensive attention to literature of Investigation and Interpretation.

CHAPTER XIV

SPIRIT AND ORGANIZATION IN CATHOLIC CHARITIES

The charities of the Catholic Church are a complex expression of her complex life. They represent fundamental doctrinal attitudes. But their historical evolution has been modified by circumstances, the varied relations of life and the policies and limitations of her representatives. It is difficult to distinguish between what is transitory and what is permanent, between essentials and accidentals in the vast activities that result from the Church's understanding of the law of Christ in respect of the poor.

The spiritual note prevails throughout. The soul is very real as God is very real to the heart and mind of the Church. The example of Our Divine Lord is kept in mind constantly. His commands are obeyed literally. The poor are served because of Christ and that service is in both motive and form a spiritual activity. One who fails to see this or seeing it fails to understand cannot do justice to Catholic charities from any standpoint whatsoever. Those in particular who accuse us of being spiritually selfish, of looking upon the poor as instruments of our own sanctification or of feeling concern for their souls and not for their comfort, misunderstand the fundamental position of the Church and the historical development of our charities. Human limitations lead undoubtedly to mistakes. There are many who associate very bad judgment with very good motives. If the world at large were not inclined to abandon belief in spiritual realities, the Church might not be called upon to assert them as forcefully as she does. In a time in which altogether minor importance is attached to things of the soul, it may be well to assert in season and out of season that charity in attitude and action is a concern of the soul no less than of the body.

A two-fold view of charity prevails. Our traditions keep in mind constantly the spiritual welfare of him who gives as well as the temporal welfare of him who receives. As much care has been given to the study of the obligations of charity as has been given to the study of the rights of the poor. There are two principles that underlie the Catholic philosophy of charity which should be taken into account in any attempt at appreciation. The service of the poor is an organic part of the Christian life. Prayer, fasting and almsgiving are associated in all of our traditions as related phases of spiritual activity. Stated in their general terms they indicate worship, self-discipline and service. Religious communities sprang up because strength sought its sanctification in the service of weakness. Men and women who felt called to renunciation and consecration associated themselves under religious leadership. They undertook as resources permitted and social distress suggested, systematic service of the helpless of every type. They sought sanctification by way of service. Many study their mistakes. Few are impressed by the splendor of the ideal that led them. Faulty methods are neither intended nor excused by these fundamental principles. The parable of the Good Samaritan was used by Our Divine Lord in answering the lawyer who asked, "What must I do to possess eternal life?" When the lawyer was told to "go and do likewise" we learned from Christ Himself that "showing mercy" leads to eternal life, to personal sanctification. One cannot go far astray therefore in finding spiritual elements essential in Christian social service.

The intense individualism of institutional and geographical units of the Church's life has exerted a marked influence on the development of her charities. It has led to a variety and resourcefulness that have been admirable. But it has resulted in a mutual independence and lack of coördination that have undoubtedly interfered with progress in certain ways, ways that are particularly dear to the modern mind. Parish, diocese, religious communities, city and lay organiza-

tions are units of consciousness and centers of responsibility in Catholic life. Parish consciousness is not as strong in the United States as elsewhere. Nevertheless there is a tone of individuality about the average parish which isolates its relief activities from close contact with other parishes. The diocese is a high center of authority and of individualization in the life of the Church. The jurisdiction of the Bishop is extensive. He is responsible for the control and development of works of charity. No one may undertake them in the name of the Church without his approval. Diocesan isolation is much more marked than parish isolation. The social service activities in any diocese will be independent of all others or coördinated with them only in proportion as larger purposes tend to overcome the habit of isolation and problems are looked upon as a searching challenge to the Church as a whole rather than to any diocese. Of course, social relations that cross parish and diocesan lines insure interchange of information and promote much helpful mutual influence. But these at no time attain to any proportions which overcome the intense individuality of the units of our life.

Lay organizations of both men and women follow these geographical divisions. The parish organizations in a city vary in their degree of isolation. Perhaps it becomes outstanding at no point. Geographical boundary lines of parishes are broken frequently on account of the mobility of our population. The original provisions of Canon Law have been eased to some extent to meet these conditions. Ordinarily a parish relief society will deal with problems that occur within the parish lines. The unity of all life make necessary some kind of coördination since the larger problems of social misery are problems of the community rather than of any section. Hence we find lay organizations and for that matter religious communities which work more or less freely throughout a city. Every degree of independence of parish organizations and of coöperation with these will be met. A hospital dispensary will serve the poor from all parts of

the city. Both parish and city organizations will take advantage of it in dealing with the poor who are in need of medical attention. The Society of Saint Vincent de Paul meets this situation admirably by organizing conferences for parish work, and a Particular Council composed of representatives of parish conferences which deals with city problems.

Fraternal and religious organizations of many kinds engage in social work within certain limits. Since their membership is scattered widely, they follow none of the geographical divisions of the Church's life. They work in the larger field. Lay organizations of many kinds act as auxiliaries of institutions conducted by religious communities. They work in close coöperation with the communities, increasing thereby the capacity of the latter to adapt themselves to the exigencies of general relief work.

Religious communities which engage in social service display the most intense form of individuality. They are in all cases compact organizations governed by their superiors and following traditional spiritual and social ideals. Communities are isolated almost entirely from one another. They are isolated from lay organizations and their work is conducted under the large freedom that they enjoy in the Church, subject to the general regulations of its law. Two religious communities may be engaged in the same kind of work in one city and be practically unknown to each other. This condition promotes individuality and variety. But it results in a lack of coördination, a certain provincialism and it retards the inspiration that should come from whole views of our social problems.

There is no mechanism by which these institutional and geographical units of the Church's life are brought together. Religious communities engaged in educational work have developed common standards and coördinated their activities through the splendid work of the Catholic Educational Association. Hopeful beginnings of similar coördination are found in the more recently established Catholic Hospital Association. But these activities are voluntary. They have

resulted from the initiative of leaders and the hearty good will of communities. The National Conference of Catholic Charities has accomplished much in developing the spirit of coördination since its foundation in 1910. But its work has been confined in the main to lay activities. Sisterhoods had not found it convenient to take advantage of its opportunities. The first step in this direction was taken in 1920 when a conference of Sisterhoods engaged in child welfare work was established at the Catholic University in Washington in conjunction with the Sixth Biennial Session of the National Conference.

It seems remarkable that these units of Catholic life, united as they are in faith and in ready obedience to spiritual authority, would have been so slow in developing a degree of intimacy and associated action to which so much importance is attached in modern days. The condition has resulted from a respect for private initiative and individuality which is rarely noticed by those not of our faith. Nevertheless it remains worthy of note that with such appreciation of unity in faith we have aspired so little after unity in service which would have added immensely to the power of our social works. Three pastors in an eastern city whose parishes were in an industrial district made plans to construct and maintain a single community house. When they approached the bishop to ask his approval he was so surprised by their action that he gave his blessing immediately without awaiting any knowledge of details.

The present-day trend toward larger association, mutual discussion of methods and results, understanding among agencies that deal with like conditions could not have attained its present proportions without affecting the life and spirit of the Church. The recent war emphasized as never before the demand for such larger association. The helpful experience of the National Catholic War Council revealed, if revelation were necessary, how much we have to gain in efficiency by facing our problems in a spirit of cordial association. The creation of the National Catholic Welfare

Council, successor to the War Council, marks the beginning of a new era in the Church's life in the United States. It means the correction of a certain degree of provincialism, and helpful coördination of all of the geographical and institutional units of the Church's life. That this process holds forth promise of great stimulation and increased efficiency in our charities is beyond question.

Isolation among the units of the Church's life was perpetuated in the degree that we have known because of almost entire lack of literature through which they might have found a common soul and identical standards. Thought leaps all barriers. The empire of literature knows no limits. If we had developed a vigorous literature of Catholic charities it would have brought the larger views and constant stimulation that wholesome literature always imparts. Neither our religious communities nor our lay agencies produced a literature of an extent and quality that commanded attention. There were many helpless to be served and there were proportionately few laborers. Our agencies devoted themselves to service and left the task of thinking and propaganda to others. There were almost no others. The Society of Saint Vincent de Paul published a Quarterly for twenty-two years. It was the only continuing publication that our charities knew. It was merged into the *Catholic Charities Review,* a monthly publication, in 1917.

Keeping in mind then this individuality of units of the Church's life and the lack of literature or appeal that might have drawn them into close association, we gain insight into certain features of our history. Communities and agencies which were progressive and admirable lacked occasion and machinery to place the results of their thought and efforts before the Catholic public. On the other hand, agencies which were backward and even mistaken found it possible to remain at ease in their isolation, untouched by streams of thought and unassisted by lessons of experience of which they had grave need. Comparison is, as Crawford says, the microscope of the senses. Isolation makes comparison impossible.

It endangers progress and makes work inferior. Literature, conferences, discussion, comparison are essential to progress so long as human nature works under its limited capacity. Investigators have been surprised at times to find striking instances of foresight and efficiency among our agencies which were almost unknown. They and their wisdom remained buried and the forward movement of our charities was blocked because there was no method of passing on the inspirations and lessons of experience. The slowness with which the Reports of the sessions of the National Conference of Catholic Charities and the *Catholic Charities Review* have circulated among our charities indicates that we have not yet attained to full appreciation of the function of literature.

The country is filled with conferences of every kind of social agencies. Cities, states and the nation bring together at regular intervals organizations engaged in every known type of social work. Their variety is amazing. Until recent years our religious communities remained out of touch with these and our lay agencies took but a minor part when they coöperated at all. Individual Catholics (both clerical and lay) have been more or less active, but never in numbers or in a manner proportioned to the extent of our works. Catholic participation in these conferences has increased in recent years, to marked mutual advantage. But there is a characteristic shyness which remains an outstanding trait of Catholic social workers and it interferes to no little extent with their impulses of coöperation. Even when Catholic representatives are in attendance by invitation and appointment at conferences of the kind indicated many of them are disposed to confine themselves to physical presence and to take but an indifferent share in deliberations.

Modern charities have developed the conference idea rapidly. We have developed it slowly. They have had the advantage of wide discussion, freest exchange of view and comparison of methods, fearless judgment of results and advocacy of experiment. We have loitered behind in all of these respects. We are moving but we move slowly. It is

true that we have escaped many mistakes and much waste of energy. But it is equally true that we have lost many advantages that would have improved our power to serve the poor.

Another outstanding contrast is found in the development of the expert. Modern charities have produced experts in every field of social service and have used them to good advantage. We have much to do still in the training and use of them.

It may be that we have not thought that experts are necessary in the field of social service. We may have assumed that men and women might undertake leadership in dealing with the delicate and complicated problems of poverty and relief without having any preparation other than sympathy and general intelligence. Possibly we have produced the experts needed but they remain hidden, preferring quiet ways of obscurity rather than the trials of leadership and publicity. We have not undertaken in the past to give attention to the problem of social service in our colleges and universities. In as far then as academic training is required to produce experts, we have not until very recent years undertaken the training that leads to skill. Problems in feeblemindedness, in medical standards of child care, in the compiling of children's codes, in dealing with legal, social and moral aspects of illegitimacy, in advisory preparation of many forms of legislation, really demand wide experience, ripe judgment and extended and complicated information. It can be hardly said that our system has furnished us with a sufficient number of qualified experts who might adequately represent Catholic thought and effort as both touch these and similar fundamental problems of charity.

It is probable that the progress of our charities is in last analysis a question of qualified leadership and technical skill. Soldiers who fight in the trenches are not asked to do the work of tactics and strategy. This is the function of the general staff. The Sisterhoods and lay organizations that work among the poor cannot be asked to do the research work,

the thinking, to conceive the plans and produce the literature that should inspire and guide our charities. Investigators who are familiar with the work of our institutions and have studied them with adequate care state that they find in them the greatest open-mindedness and even eagerness for improvement and direction. These can be furnished only through the experience, training and judgment that give to leaders their power. The extent to which the Catholic mind recognizes this truth is shown in the increased demand for schools of training for social work and the eager search for trained and qualified leaders whose number is far from sufficient to meet the present demand for them.

In the past, qualified experts in social work who are Catholic have drifted into the general field. Our own charities have not absorbed them, partly because of indifference but largely because reasonable salaries could not be paid. We had until recent years lacked the impulse to seek and the means to pay them. As an indication of the general trend of Catholic feeling as a whole we need but note the drift of large contributions to charity. Among the gifts of endowment to Catholic colleges and universities no instance occurs to mind at this moment showing a single endowment looking toward the training of experts in social work. Gifts of every kind to home, asylum and institution have been made with creditable frequency. No endowment of a school for the training of experts appears to have been thought of at all. The two schools of social service now contemplated by the National Catholic Welfare Council represent the first approach to this problem from a national standpoint. Fordham and Loyola schools are due to the insight and courage of individual initiative.

Now much of the false philosophy that undermines the spiritual concept of charity comes from college and university men. Most of the leaders who are becoming factors of the first importance in the development of public and private modern charities are graduates of either schools of philanthropy or of universities. Splendid powers of research,

literary finish, admirable gifts of exposition are found among them to a marked degree. The work that they accomplish in research, interpretation, organization and practical direction is colossal. The prestige that such leaders and their works have brought to the modern movement in philanthropy is very great. We have not realized that we should match training with training, skill with skill, experience with experience in developing the leadership to whose care we would commit the precious interests of the charities inspired by the love of Jesus Christ. This is fundamental.

We have not produced by the process of academic training an array of experts that might represent the variety and extent of our work. Nevertheless we have had and have a limited number of highly qualified leaders and organizers whose accomplishments reflect credit upon them and serve our charities with admirable effect. But we do not treat them kindly since we overwork them. It is not unusual to find a priest of great attainments in the field of relief who is at the same time a pastor of a busy city parish and engaged in many other works. All of these when taken together tax him to the utmost and prevent him from putting all of his power into anything that he does. Comment to this effect was made recently by a modern leader who looks with good nature and understanding upon Catholic charities. Thus it occurs, often perhaps, that when we send representatives to conferences conducted by public and social agencies we send either those who are not expert or are not expert in the field concerned or are too busy to prepare to take active and worthy part in deliberations. In fact, ten years' experience in the National Conference of Catholic Charities shows that a surprisingly large number of our leading workers are either unwilling to prepare papers of any kind or too busy to undertake original study of problems concerning which they are expert. It was found impossible to get for the biennial programs of the National Conference of Catholic Charities, the number of papers on field investigation that the executive committee desired and asked for each session.

This condition is striking in view of the fact that our charities have been put on the defensive everywhere and we have not developed a defensive that uses the implements of modern warfare. Appeal to the high motive that actuates our workers is not more adequate in the face of modern research, interpretation and current standards of service than would be the muzzle-loading gun of our fathers against modern artillery.

Doctrinal differences that concern principles immediately have helped to isolate our activities. There are policies widely advocated by sociologists and social workers with which we can have no part. Nevertheless this condition makes it doubly necessary for us to understand the whole movement as it affects policy and thought.

We must confess that a certain sense of satisfaction with our charities lulls us into mistaken security. Cardinal Newman says "To be at ease is to be unsafe." If we are quite content with the results of our work for orphans, wayward children who come before the juvenile court, the aged poor, dependent families, particularly those in need of medical attention, foundlings, widows with little children and the like, we shall neither seek nor make progress. If we are not disturbed, even haunted by the sense of unfinished work and defective methods that all effective men experience, it must be because either our standards of achievement are low or our understanding of the philosophy of Catholic charity is mistaken. If we look upon poverty as an isolated plight of the individual or the family it is probable that we shall make this mistake. But the moment that we look from effect to cause, from individual to society, from the single orphan to ten thousand orphans, we gain insight into the aspirations that fill the ranks of social workers with the sense of the heavy tasks uncompleted.

We are disposed at times to look upon our charities as purely religious activities. This view is found in varying degrees in both our religious and lay circles. Now this attitude makes our work intensely individual, personal and to a

high degree sympathetic and thoughtful. In as far as this religious view fails to take into account the fact that our charities are social service of the very highest order, it will lead us into error of policy and emphasis which increases our estrangement from the modern movement. This movement makes charity almost exclusively a social service and it pays relatively little attention to spiritual phases. Reluctance to give information, with insistence on the privacy and seclusiveness found in some of our agencies is due to the fact that they underrate the social service nature of their works. Our charities serve humanity. They serve the interests of justice and of the State. They serve the community because they are dealing with community problems and they bring community resources reënforced by spiritual ideals to the task at hand. In proportion as we grasp the sociological aspect of our work, we develop an inclination to get into closer touch with the wholesome elements in the modern movements and we enrich our own resources by contact with them. There is very much in medical, psychological, sociological and industrial research that is of the very highest value to all of our charities. We would be recreant to a great ideal and an immediate duty were we to adopt any policies that would delay our sharing in these results and rob us of their support in our work. Corporate humility on the part of all of our agencies, docile minds and self-sacrificing industry are required to bring about these results. To assume that we have reached final wisdom in any work would indicate that we have still to learn what wisdom is.

The aim now held in mind is to promote closer and sympathetic coöperation among Catholic agencies in social service, to modify the intense individualism that separates them and to derive inspiration from large views and the sense of collective power. In addition it is to be hoped that every type of agency working in the name of Catholic charity will become thoroughly informed on literature, methods and standards in the field of modern philanthropy and coöperate gladly with all efforts to master community problems; that each of them

will develop its own dignified literature and in doing that both give and receive strength to deal more effectively with the appalling problems of poverty. Certain considerations may be urged in discouragement of these aims.

It may be alleged that modern literature of relief contains much that is fantastic, mistaken and vain. This is true and probably not exaggerated. But the charge holds equally against every type of profane literature in the world. Wisdom tells us to be patient with what is useless because we prize what is helpful and true. The literature of every known science and art will be found to contain proof of wasted effort and useless material. And yet there is much that is precious in every one of these and that portion is the storehouse of the wisdom and experience of history.

One may say that this literature contains much false philosophy and advocates many policies and aims that are in conflict with our standards of Christian morality and philosophy. This also is true, and much to the point. It shows, however, what pressing need we have to associate all that is helpful and wholesome in modern literature with what is right in morality and true in philosophy. The modern movement has done much good but it has mixed it with error. Our charities have failed to produce a literature which would give us all of the advantages of modern thought free from its errors. This is a task for our leaders and organizers. We cannot escape it.

It may be claimed that charity is simply charity, not social reform, nor philosophy, nor law-making, nor sociology. This is a question of a point of view. Life is a united process in spite of our personal views and attitudes. They read life most deeply who read its parts in relation to the whole. Now the habit of seeing poverty as an isolated fact not as a process introduces an arbitrary distinction that is not found in the fate of the poor. It is really difficult to understand the mental process of one who finds it Christlike to take care of a single orphan, but feels no touch of spiritual grandeur in promoting legislation and industrial reforms that will save

fathers to their children by the thousand and prevent the making of orphans. The scholarship of the modern world which lacks neither intelligence nor worthy purpose nor effective sympathy for the poor sees a profound relation between poverty and its social causes and yields to a noble ideal in undertaking to work on those causes. It is not at all necessary that they who do the detail work of relief shall be leaders in social movements or organizers or thinkers. It does mean, however, that the vigorous inspiration of Christian charity should raise up types of men and women capable of doing these wider tasks and of doing them under the inspiration of Christian charity.

There is a practical reason for this suggestion that may have a certain value. Modern social workers and leaders have joined with statesmen and thinkers in throwing the weight of emphasis upon social action and preventive care. We may, if we wish, confine ourselves to the simpler tasks of relief. If we do so we surrender any claim to high moral leadership in the movements now making for the betterment of the world. Moral and social leadership has already departed to a great extent from religion. It is not a service to Christianity to promote that development. If we are interpreters of Christ to the world, we may not surrender leadership and shun the world.

We find ourselves at times misled by failure to distinguish between principles and institutions that are essential and stable in Catholic life on the one hand, and policies and methods subject to change as conditions demand on the other. The religious community is an essential factor in Catholic thought and life. The orphan asylum is not. It is rich in its record of service, venerable in its history and necessary to-day for certain types of children at least. To hold that the orphan asylum is essential to Catholic charities and to oppose efforts to place all normal children in normal homes would, if done in the name of Catholic charity, be a fatal mistake. We may argue for or against the institution for children as we please, but the argument must stand on its

own strength and borrow no force from unchanging principles of faith.

We are disposed as are all human beings to make principles out of our temperament, limitations and circumstances. This danger is always present. If we lack the means to do something there is danger that we shall assert as a principle that the thing should not be done. If we lack experts in social service we may maintain that experts are not needed. If we lack means to pay an office force we may argue that records are not necessary. If we lack means, personnel and homes needed to provide a home for every normal child, and we adopt the institution as a compromise method within our means, is there not some danger that we shall favor the institution on principle instead of accepting it on account of our limitations? If we do not speak readily in public and are self-conscious and shy, is there not danger of our maintaining that discussions are useless?

Perhaps limited means and limited personnel have exerted an influence in the development of our charities greater than any one has suspected. It is significant that the advocacy of distinctive modern things, such as system, research, elaborate records, national and even international conferences, careful training, extensive literature, highly expert leaders and organizers are associated with abundant means. The practical, not doctrinal points at which our charities differ most from these, are points where our resources are most limited. If we could to-day finance adequately the suppressed aspirations that underlie the consecrated lives of our workers and furnish all of the means required, we would find our charities developing quickly along the practical lines that modern philanthropy has followed. The thinking of a nation depends largely on the leisure class that has time to think. The thinking that must vitalize and carry our charities forward must be done by experienced men and women who have leisure for thought and interpretation. If money is not in itself talent, assuredly it conditions ability and development. Thinking, when one must not keep limitations in mind, is very much

unlike thinking that is harassed constantly by the sense of limited means. It is not easy to extricate thinking from one's circumstances, and yet this must be done if we are to know and recognize the principles by which we live.

It is never well to overrate one's powers or underrate one's critics or an adversary. There is an inclination found among us which leads to oversight of our own failings, and emphasis on our virtues on the one hand, and to underrating of the moral dignity, social worth, motives and scholarship of the modern sociological treatment of poverty and charity on the other. Instances of this kind are found when we overlook the carelessness of many of our volunteer workers and idealize their motives and the quality of their work, while at the same time we insinuate that paid trained social workers are selfish and that their primary motive is salary. It would be much more effective and probably more in keeping with the Eighth Commandment, if we were to believe readily everything good that can be known of others and admit with candor our own limitations.

Charity and humility go hand in hand in the Christian life. They shut our eyes to our virtues and open them to our faults while closing our eyes to the faults of our neighbors and opening them to their virtues. To hold a critic or adversary in contempt is a step toward defeat. A false sense of security and superiority is the promise of failure. If we are to have any myths in the world of charity, they should be at least benevolent.

We are told that in warfare officers do their best to keep in mind the strength of their enemies and the weakness of their own lines. The enemy is as strong as his strongest position. The defense is as weak as its weakest position. The law of universal change operates in our charities as it does in the rest of the world. The changes that are now developing lead straight toward policies and methods which have been the outstanding characteristics of modern philanthropy for many years. Technical training, social service as a profession, salaries, systematic records, publicity, investi-

gations of results, attention to causes as well as effects, to social and individual prevention as well as relief are inevitable and vindicated. It is merely a question of time and resources when we shall forget that we ever hesitated concerning them.

CHAPTER XV

CERTAIN PRESENT NEEDS

The needs of Catholic charities may be indicated from various standpoints. Since our resources and equipment fall far short of supplying the needs of all Catholic poor, our most pressing need is for increase in resources and in personnel, both lay and religious. While our aspirations should bend in this direction there is no prospect that allows us to hope for its fulfillment. We should, however, spare no energy and shrink from no sacrifice entailed in increasing our charities to the utmost.

Progress in this direction would be favored greatly if we were to inaugurate a series of surveys of our problems. It should be reasonably easy to adopt a standardized plan of investigation and effect an approximately accurate census of our poor. The ordinary procedure of taking a parish census bears directly on the problem. It should not be difficult to count the number of permanent and temporary dependents within parish lines, or to utilize our parochial school system in discovering the larger problems of child welfare. City departments, well disposed policemen, social agencies of every type that work within parish lines could be of assistance in enabling a pastor to make an accurate census of his poor and analysis of the problems that they present. There is no doubt that in many city parishes, large numbers of the poor might escape discovery. But after making allowances for this, it is certain that surveys of problems in poverty made along parish lines in a national way would revolutionize our aims, spirit and organization. When we consider the extent of the country the project seems colossal. When we think of it in the terms of a single parish

that endeavors to know its poor and befriend them the plan takes on an appealing simplicity.

The normally developed Catholic parish possesses a sense of responsibility toward its own poor. This sense expresses itself in a fitful way at times because many problems of dependency are handled from general not parish lines. A sense of responsibility toward dependent families is definite and it actuates many relief activities. The average parish does not, however, feel as keen a sense of duty toward the aged homeless poor. These latter are usually provided for from a general standpoint through religious communities. The exact form in which the sense of parish responsibility toward the poor will express itself is determined largely by the energy and social vision of the pastor and the type of leadership in social action that the parish produces. Now if a parish undertakes no census whatsoever of its problems in dependency, it may gain a sense of satisfaction by meeting only the problems which obtrude themselves upon attention. When this is the case the poor who are not known are either overlooked or befriended by other social agencies. So long, therefore, as a parish does not know all of its poor and every type of problem presented by them, a flaw will remain in the foundations of our work. Many consequences result from this condition.

There will be no sense of unfinished tasks, no restless longing to improve equipment and multiply resources. The work that is done will tend to narrow instead of widening social vision regardless of the perfection with which it is done. One of the most important elements in the corporate life of a parish is the recognition of conditions within its lines that concern the city as a whole and not the parish in particular. If all of the parishes in a given city were to make a census on an identical plan, we would gain a new sense of responsibility toward the poor. The parish would discover the duties that it could do best alone. It would discover the problems that are rooted in the common life of the city and develop policies from the standpoint of the city as a whole.

This discovery would lead toward active coöperation, pooling of resources and wisdom, and the development of agencies and activities that would bring to expression the collective Catholic sense of the city in respect of the claims of the poor. In the absence of such information and larger views parish efforts must remain incomplete and uncoördinated. Not even the large number of relief agencies that work throughout the average city regardless of parish lines are capable of upbuilding this sense of corporate responsibility toward the poor. These agencies themselves, in the absence of any adequate survey of the problems, touch conditions at only certain points and fail to gain insight into the situation as a whole. This limitation is the more marked in proportion as these agencies fail to develop the spirit of systematic cooperation and exchange of information.

It is most important for our charities that they discover their utter inadequacy to meet all of the problems presented by our Catholic poor. Once we discover that agencies other than our own are engaged extensively in working among our poor, it will appear evident that some kind of policy of cooperation with all such agencies is imperative. Assuredly the spiritual care of the poor may never be delegated to other agencies. But when these undertake the social service of the Catholic poor we can undertake the spiritual care of them most effectively when relations are on the basis of careful understanding and coöperation.

The survey of our problems as described would serve us well too in forcing upon us a deeper insight into the social processes that lie behind poverty and into the imperative need of strengthening every one of our agencies. A single illustration may make this clear. It should be possible with little effort to know the number of Catholic children of school age who live within the parish lines. It should not be difficult to learn the number registered at the parochial school, the number in attendance at the public schools and the number that neglect school habitually. It should not be difficult to find out how far cases of truancy are reported and how

far they are neglected, or to judge the efficiency and completeness of truancy records in the city office, flaws in equipment and administration, causes of truancy and the kind of remedy that is needed. Now if these problems are handled with every degree of care or lack of it in thirty or forty city parishes, no one of them interested in the problem outside of its own limits, the interests of school children will not be adequately safeguarded. If, however, it were possible to have thorough knowledge of the problem as it appears in each parish, we would gain both information and impulse to recognize the full meaning of truancy in the spiritual and intellectual life of children. The collective force of the city's Catholic life could be brought to bear upon the problem in a way that would insure practical mastery of it. Short of an actual census, of a survey of the whole problem, we shall scarcely gain either the insight or the determination to deal with it as we should. The interests of the sick poor, care of mothers and infants, the welfare of juvenile delinquents furnish equal illustration of the inadequacy of our service when efforts are confined to parochial lines, and we lack understanding of our common problems and the need of dealing with them from a collective standpoint.

We should parallel the survey of problems by a survey of agencies. It is necessary to take stock of all organizations of whatsoever kind that engage in social service under the inspiration of faith and the gladly accepted direction of Church authority. Such a survey should list those agencies from the standpoint of the parish, the city, the diocese and the nation. Once the list is made, all such agencies should be asked to give information concerning their work, the standards that they follow, the difficulties under which they labor and the instruments by which their efficiency might be promoted. The lessons of their experience should be carefully gathered particularly with a view to efficiency and coöperation. There is no difficulty whatsoever when such a survey is directed by diocesan authority as was the case in New York and Pittsburgh in 1920. These surveys were made by

experts who worked out careful plans and submitted findings and recommendations to the diocesan authorities for such action as seemed timely. There is promise that many similar surveys will be made in the near future and that in this way our charities will enter upon a new era of greatly increased efficiency in both the spiritual and social service of the poor.

Surveys of this kind are attended with much difficulty. Care must be taken to avoid all assumption of authority beyond what is given, and of impulse toward dictation because the independence and initiative of our agencies must be safeguarded. The traditions of our Catholic life show forth two traits that should be kept in mind. One is the active rôle of individual initiative in the development of relief agencies. The other is prompt and unquestioning acceptance of Church authority when it comes to expression. It would be consonant with the best in our traditions if the the demand for surveys of our agencies were to come from these themselves without awaiting direction from authority which is usually reluctant to interfere with liberty of action in social work.

The progress of our charities will be undoubtedly promoted by the two types of survey described. They depend on skilled direction and exacting scientific methods. We are thus led to consider the rôle of the expert in our development.

The progress of all civilization is marked by increasing specialization and technical training. The specialist is inevitable. If experience is a good teacher, increasing use of experience promises the best teachers. Poverty is highly complex. Every social problem is highly complex. A large amount of information is required to undertake the direction of any kind of social effort. Leaders and organizers must be trained in charities as they must be trained in every line of fundamental human endeavor. We trust the experienced surgeon, the experienced priest, the experienced teacher. We must, therefore, trust those experienced in the work of charity. Exceptional men and women may learn from their own experience and reach high levels. But they would be

more capable if they were well trained. We should, therefore, encourage the development of experts who are familiar with problems, standards and results. They should have had experience in social research, in the development and direction of organized effort, and they should be well versed in the spirit of our charities, in the spirit and organization of the Church, in all forms of legislation that affect the welfare of the poor. They should be capable of indicating standards, placing our organizations in touch with all phases of progress in thought and in endeavor. Their rôle is general, not local. They should be advisers and organizers rather than workers.

Proper attention should bring to the surface promptly a number of experts qualified to organize surveys, to suggest the adoption of advanced standards and put into motion methods dictated by the problems which our charities face. But in addition there should be widespread recognition of the need of the expert and of his rôle. Willingness to call him in as investigator and adviser should be general. No local pride or feeling of satisfaction with local achievement should hinder generous encouragement and widespread use of men and women capable of this higher type of service to our works. There is pressing need to-day of expert direction in work for children. The tendency to standardize such work is universal. Law, medicine, psychology are concerned with problems of child welfare to a degree that is little short of confusing. Children's codes have been adopted in many states and they are under consideration in many more. A vast amount of technical information is necessary if we are to make our worthy contribution to thought and effort that now engage the nation's mind in protecting health, morals, education and the spiritual interests of the children of the nation.

While we have produced many types of experts in our religious charities, the lay expert or the priest is now held in mind because either is free to move about in his work as he may be called.

There is pressing need of a directory of the Catholic charities of the United States. Until such a directory can be compiled no one will know the extent and variety of our works, the colossal scale upon which love of the poor for the sake of Christ has expressed itself in thoughtful service. The public has no understanding of the quantity and the quality of these works. We ourselves have only impressions and partial knowledge. An effort was made by the National Conference of Catholic Charities some years ago to compile a directory. The work was abandoned after two years because of widespread indifference to publicity, even opposition to it on the part of many relief organizations. Even to-day there are many whose career in the service of the poor is honorable in the highest degree, who feel marked opposition to any so-called advertising of our services of the poor.

There is venerable authority for judging a tree by its fruits. If the charities of the Catholic Church constitute one of her fundamental interests, it should be praiseworthy to make them known in a century which is disposed to test all religion by its social message and service. If there is a tendency outside of the Catholic Church to transform principles of belief into maxims of service, it should be worth while in the service of truth to show how unyielding belief in divine truth can lead to most far-reaching and effective service of the poor. The apologetic value of an accurate directory of the social works of the Church is beyond question. But there are practical uses which are worthy of thought. A directory of Catholic charities is of value in facilitating communication, exchange of information and coöperation. Demand for national or local directories is made constantly by social service organizations of every type. We have not produced one. Nor have we manifested a general desire to possess one.

Furthermore, nothing but a directory of the kind described would reveal to us the shortcomings in our own

organization. Progress demands such knowledge. The effort made some years ago to compile a directory disclosed the fact that we had in the entire United States only two small institutions for the specialized care of feeble-minded children. The development of work in that line has begun already. A number of Sisters have qualified through university training for that work. A new hospital clinic has been established and the problem has received attention at several meetings of the National Conference of Catholic Charities. It would be vain to pretend that lack of a directory had had much to do with this particular development. It does, however, illustrate the general truth that the first step in remedying shortcomings is to know them. A directory of our Catholic charities would reveal not only what we are doing but also what we are not doing.

There is need of steps toward standardization in the more important lines of social service. An illustration is at hand in the splendid results already accomplished in the standardizing of hospital work that has followed upon the creation of the Catholic Hospital Association. The rapid development of Social Service Departments of hospitals suggests the need of a standard in aims and equipment of such service and in organizing its relations to general and the Catholic relief agencies of our cities. The most promising development in our medical charities lies in the direction of more efficient Social Service Departments in our hospitals.

There is pressing need of standardizing child welfare work. This relates to the method of taking advantage of the best results in every kind of research in institutional care and home finding. The initial step in this direction was taken happily in September, 1920, when representatives of twenty-seven Sisterhoods engaged in Child Welfare work held their first national conference in conjunction with the National Conference of Catholic Charities.

One important aspect of standardization relates to methods of record keeping. So long as institutions and agencies

follow local direction alone and take local points of view only, it will be practically impossible to make satisfactory studies of their work because of lack of identical units in which to describe and judge it. The Interstate Commerce Commission found its task in dealing with the railroads disheartening until it compelled them to adopt uniform methods of bookkeeping. In much the same way, carefully determined standards touching every important phase of the work and identical record forms would be of the greatest possible service.

Much is to be gained by well organized methods of co-operation among our own charities. This is to a great extent a distinct problem in each city. It depends largely upon leaders, problems, the number and spirit of organizations and local facilities. There is not a single consideration that can be urged against heartiest coöperation except that it requires effort, good will and self-discipline. There is no hurt to prestige, no surrender of individuality. There is nothing but the greatest good to be derived. Sometimes when the sense of corporate unity is exceedingly strong and a narrow view is taken of the work at hand, an organization may feel reluctant to enter into any general plan of effective coöperation. The lessons of all human history are so strongly in favor of it that argument seems to be futile.

All of the purposes indicated in the foregoing will be promoted in the happiest way by the extensive development of the conference idea among our lay and religious charities. City conferences in the large cities; state conferences where the number of cities and problems is great enough to insure variety of ability and interest; regional conferences that might take in several States, could not fail to promote Catholic charities more effectively than any other step that might be taken.

The conference is a most helpful and inviting institution. It assembles representatives of many points of view and of many organizations. It facilitates comparisons of experience, wholesome self-criticism, information on every

aspect of problems. It furnishes opportunity for their discussion and draws to active attention of leaders, results in every line of research and experience as these bear directly or indirectly upon them. At the same time by preventing formally, all votes on issues discussed, the individuality of organizations is maintained and it is practically impossible for the most selfish participant to take any unfair advantage. The promotion of personal acquaintanceship, group meetings between sessions, conversation, exhibits of literature and reports, opportunity to ask questions and to answer questions, the developed habit of care in making broad statements, are outstanding advantages that show the tremendous service that conferences among our agencies and leaders may render.

The preparation of papers to be read at such conferences is an education in itself. It forces the discipline of thinking, habits of care in statements and either makes or improves style which is a source of strength in every walk of life. In the course of preparing a paper one is forced to read, to make inquiries, to search out experience, and all of this is of the greatest value in personal development. Our charities are particularly in need of just this particular kind of stimulation because of the widespread tendency to shrink from publicity, to yield to instincts of shyness that lead one to prefer to work much and talk not at all. It would be impossible to overestimate the value to Catholic charities of the United States of the meetings of the National Conference of Catholic Charities since 1910. There was not an occasion in all of these years when the Conference failed to be a real experience in faith as well as conference on works. The presence of five hundred to one thousand men and women devoted to the ideals of Catholic charity and guided by its spirit, never failed to be an outstanding inspiration. It led always to the strongest affirmation of the spiritual character of charity as it did to supreme pride in the collective view of its operation. At the same time there was no lack of courage and self-criticism, no unwil-

lingness to learn, no timidity in accepting with gratitude every wholesome result in modern social service. City, state and even regional conferences would foster their respective charities equally and at the same time minimize the inconvenience and expense of travel and demands on the energy of those who are otherwise busy.

One should not overlook the service that conferences render to our charities by producing literature. The prospect of publication of reports works for thoroughness, accuracy and dignity of treatment. The published reports make available all of the thought and discussion if not the inspiration of the meeting itself. In addition the spirit of cooperation is fostered in a most remarkable way. Delegates are emancipated from narrow views and particular interests. They are aided in forming larger views of problems, and enabled to see the processes that tie problems together and make necessary, union among the agencies that deal with them.

It is undoubtedly preferable to develop separate conferences for religious communities as has been done in the case of Child Welfare work. In as far as Sisters find it convenient and agreeable to take part in general conferences they are cordially welcomed. If their preference lies in the direction of exclusive conferences on their own work, such gatherings cannot fail to promote progress in every way. Without a doubt the experience of the Catholic Educational Association and the Catholic Hospital Association will point the way in the development of conferences of charities.

Our charities will be greatly benefited by the development of formal instruction in colleges, universities and special schools. Systematic attention should be given in the later grades and in the high schools to the awakening of social sympathy in children and to the direction of practical service. The high school pupil can be trained farther in the same direction. The college course should develop at least the cultural background of social work through such instruction in social history and community ideals as will

prepare the student for deeper insight later. It is possible through instruction in industrial history, civics and economics to open to the minds of the young the whole field of social service. In this way our educational system should awaken understanding of the problems of poverty and stimulate personal sympathy in social service. This systematic development should reach its final stage in the school devoted exclusively to training for social service.

This movement is already under way. In many cities there are large classes of Sisters from many communities who are taking lectures throughout the year in principles and methods in social service. In a large number of cities there are regularly established courses giving several lectures a week throughout the year. Supervised field work is done in many of these cities in connection with the lectures. Schools of Sociology have been organized by Fordham University in New York and Loyola University in Chicago. Each of them offers a two years' course of training in social work. The National Catholic War Council organized a school of training in social work during the war. It is now conducting a six months' intensive course of training with required residence and a standard amount of supervised field work. The National Catholic Welfare Council is preparing to reorganize that school on the basis of a two-year course devoted entirely to preparation for social work. A similar school for men will be opened in the near future.

CHAPTER XVI

OLD AND NEW

There are many elderly men and women active in our lay and religious charities whose years of kindly service to the poor outnumber all of the years of life of not a few younger men and women now foremost in our ranks. These, our elders, brought deep devotion and the wisdom of their earlier days to the task of assisting the poor. Their ways are fixed. They are adjusted to the system of which they are parts. Their memories are associated with standards that have guided them through many years and they recall with unconscious joy the blessings showered upon them by those whom they served. They have a fixed conception of the nature of poverty and of the needs of the poor. They have neither written nor thought philosophy other than that which organizes their benevolence into their spiritual outlook of life. They are unconscious of reluctance before any duty that presents itself to their willing glance and they have been grateful when sacrifice of preference or leisure was demanded by it. These friends of the poor become confused and even alarmed when they see the young, fresh from college, new to the service of the poor and not yet tested by the sobering responsibilities of life, assuming rôles of leadership, defining standards and fixing policies in our charities. These young strangers speak with fluency and assurance and show mastery of the literature and methods which gives them marked advantage in discussion or conference. They write and speak about the poor in the terms of rehabilitation, budget, case conferences, first interviews, face sheets, records, social diagnosis, Binet–Simon tests of mentality, morons and the problem child. These are strange words to

the ears of the veterans. It is a foreign tongue. To the elderly worker of fixed habits and conservative temperament it is science, calculation, system and not charity or intimate association with the poor. The activity indicated by these strange words seems akin to an effort to bring the divine love into the laboratory and to attempt the measurement of its vibrations with irreverent freedom and skeptical mind. Intellect seems to replace heart. The individual is lost in the multitude. Science usurps the place of sympathy. System is more holy than the human person.

The situation is not without its own pathos for duty lies in two directions. We must hold and assert all that is effective and wholesome in the work of the past. But we must seek out everything that is helpful in what is new and effect improvement in service by absorbing information, by adopting the lessons of experience and improving our standards in the light of newer insight into social relations of every kind as these affect the poor. Progress thinks little of sentiment and of memory when her forward steps are taken. Some one has well said that only the motive in charity is static. Methods change. This is so true that the champion of change to-day will in his turn resist the innovations that will be found prevailing a generation hence. The problem of changing methods while holding to spiritual motive is well outlined by the author of "Ecce Home" in his chapter on "The Law of Philanthropy."

Conflict between the old and the new occurs everywhere in the social world. No enduring social group whatever its aims or its bonds can escape it. Stability and innovation, change and resistance to change, are permanent factors in the organized life of the world. Conservatism and radicalism are tendencies implanted in nature by our very constitution. Each is a good half but an impossible whole, to quote the thought of Emerson. The problem of the conservative is not primarily that of maintaining things as they are. This is his tendency but not his only duty. His duty is to recognize the limitations of his own work as well as its

excellence and to search out everything that is approved and effective in new standards and new ways. The problem of the radical is to recognize the attractive illusions of his ideal and to protect himself against feelings and aspirations that he is disposed to accept as substitutes for information. When conservatism resists all tendencies toward change and blindly assumes that it has attained to final wisdom, it creates situations which defeat many of the purposes that it loves. When radicalism adopts a haughty attitude, yields to irreverence for the past and scorns the wisdom of our elders, it brings discredit upon all change and delays the progress that it would further. It is to be presumed that each does certain things well but makes mistakes. Progress awaits the combination of the excellencies of both and the elimination of their mistakes.

We live in a time of general and brilliant thought, widespread social research, improved insight into the past and present of human society, cheap literature, universal reading, highly trained specialists, constant communication of thought over seas and continents, general travel, fearless criticism of everything, comparisons of culture and impulsive idealism. There are no frontiers to thought, no sanctities reserved against searching examination. The tendency to underrate everything old and overrate everything new is widespread. Sciences have multiplied until their number and their theories are bewildering. The quantities of information heaped about us promise to become obstacles to advancement. All of this is intimately associated with the principles upon which modern civilization rests. The situation is accepted and dealt with patiently by the world.

The collective intelligence of humanity has turned its serious attention to the problem of poverty. Research into its causes and effects is universal. The seeking out of facts, their coördination and interpretation have gone on with such speed and insight as to have revolutionized all judgment of poverty and methods of dealing with it. Research in medicine, industry, law, sociology, psychology, historical or actual

political institutions has developed points of view and aspirations concerning the conquest of poverty to which no friend of scholarship and no friend of the poor may remain indifferent. We are led to understand the organic nature of poverty, to see in it the outcome of processes whose origins lie in our fundamental institutions. Our eyes are lifted from the one to the multitude. We look upon the multitude not superficially but profoundly. We see strong and weak, rich and poor, as companion phases of one situation. There are a score of specialized lines of research and service concerning child welfare problems alone. It is bewildering to note the number and relations of specialized fields of investigations that appear in the study of poverty.

Ideals in the service of the poor, and practical aims have felt the effect of this tremendous pressure of thought and information. The heart of the world feels stirred to undertake gigantic tasks in the interests of the poor. Countless movements spring up. Endless literature is produced. Conferences without number are held. Experts are called hurriedly from one end of the continent to the other and across the seas to suggest, to compare, to organize, in the interests of the weaker social classes. Wealth in the form of endowments for research in problems of poverty and relief and for the promotion of the training of experts is given in abundance. The highest types of scholarship give themselves up with commendable industry to specialized research in the many scientific aspects of poverty and the poor. We may make as much allowance as we wish for overfine research, futile effort and duplicated industry. We may make as we should, full allowance for mistaken aims, erring philosophy and faults of emphasis in practical effort. After the most generous allowance for such blemishes, there remains in modern effort and aspiration, a precious deposit of truth and wisdom concerning the poor and the relief of them which cannot fail to enrich every one who gives himself the privilege of being enriched by it.

Our Catholic charities have not yet enriched themselves

as they should by full participation in these results of modern research and experience. Perhaps our delay in developing specialists has had something to do with this. Certainly our delay in developing systematic instruction and specialized training has had much to do with it. The colossal tasks of immediate relief of every type of poor have so engaged the energy and sympathy of all of our charities as to have left insufficient time for reflection and research. The isolation that has been possible for many of our charities may have contributed in some way to this condition. Practical tasks involved in combining the best in our traditions with the best in modern thought and work may be described simply although its realization is taxing in the extreme.

It is self-evident that we must do our utmost to insist upon the essential spiritual nature of the service of the poor. Social service as a profession, detached from the spiritual interpretation of life, setting forth its own standards, formulating its own morality will remain foreign to us. We must sustain the processes that have searched out the hundreds of thousands of elect souls that have followed and are following the counsels and the call of God to consecrate themselves to the service of the poor in the religious life. We must maintain the spirit and standards that have led our laity to set volunteer service of the poor high among the valuations that guide them, and we must wish to multiply the number of volunteers like the sands of the sea for the sake of themselves no less than for the sake of the poor whom they would serve. But side by side with these precious factors of our work, we must welcome and encourage every element that will promote the happiest union of Faith, Charity, sympathy, scholarship and power in the service of the poor. We must bring to the noblest of all social causes, the most nearly adequate preparation possible. In this way, we will do our worthy share in removing all ugliness from poverty. And if it must remain always, in some degree, it may be honorable, without penalties and without all fear.

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